In this issue…

Celebrate Passover Page 12

Jewish Camping Page 18

President Obama to Visit Israel Page 2

Washtenaw Jewish News
c/o Jewish Federation of Greater Ann Arbor
2939 Birch Hollow Drive
Ann Arbor, MI 48108

Presort Standard
U.S. Postage PAID
Ann Arbor, MI
Permit No. 85

WASHTENAW

JEWISH NEWS

March 2013 AdarI/Nissan 5773 Volume XXXVII: Number 6 FREE

Anthropologist Jack Kugelmass to give Belin Lecture at U-M

Kimberly Kunoff, special to the WJN

In the preface to the *Yivo Annual, Vol. 21—Going Home*—Jack Kugelmass quotes Susan Sontag from *On Photography*: "'People robbed of their past seem to make the most fervent picture takers, at home and abroad.' If Sontag is correct about photography, then the same should be true for all the other 'devices for experiencing,' such as memoirs and travelogues." (Northwestern UP: 1993)

Kugelmass, currently working on a book about 20th century Yiddish travelogues, will deliver this year's David W. Belin Lecture in American Jewish Affairs, entitled "Sifting the Ruins: Americanized Jews in Search of the Old Country, 1946–1947."

"Toward the end of World War II, the American public had received a flood of information about survivors and their experiences during the Shoah," explains Kugelmass. "Polish Jewish émigrés were particularly eager for information about their homes, and for several years, the American Yiddish press sponsored return trips to Poland by prominent social activists and journalists. Their correspondence was disseminated widely, often re-published–even in English translation."

"My talk examines a number of these volumes while focusing on the untranslated material," he continues, "suggesting its unique quality as a genre that blends travelogue with Holocaust testimony."

Jack Kugelmass is professor of anthropology and the Sam Melton Professor and Director of the Center for Jewish Studies at the University of Florida. He received an M.A. and Ph.D. from the New School for Social Research. He previously taught at the Max Weinreich Center for Advanced Jewish Studies, at the University of Wisconsin-Madison, and Arizona State University. Among other books, he is the editor of *Jews, Sports and the Rites of Citizenship* (Illinois, 2006); *Key Texts in American Jewish Culture* (Rutgers University Press, 2003); author of *The Miracle of Intervale Avenue: The Story of a Jewish Congregation in the South Bronx* (Columbia University Press, 1996); and co-author of *From A Ruined Garden: The Memorial Books of Polish Jewry* (Indiana University Press, 1998). He was the editor for two terms *City & Society*, the journal of the Society for Urban, National, Transnational and Global Anthropology. He has held fellowships from the Canada Council, the National Endowment for the Humanities, the Lady Davis Foundation, and three times from the Center for Advanced Judaic Studies at the University of Pennsylvania.

Jack Kugelmass

The Belin lecture will take place on March 12, at 7 p.m., at the Palmer Commons, Forum Hall, on 100 Washtenaw Avenue. A public reception will precede the lecture, beginning at 6:30 p.m. ■

Women to gather for *Celebration 2013–Women of Character*

Mimi Weisberg, special to the WJN

Celebration 2013—Women of Character" is the theme of this year's evening of Jewish learning for women on Sunday, March 10.

The annual women's philanthropy event is co-sponsored by the Jewish Federation of Greater Ann Arbor and more than 20 community agencies and congregations. It is the Federation's largest women's event each year.

The keynote speaker will be Gilah Kletenik, MA, the congregational scholar at Congregation Kehilath Jeshurun on Manhattan's Upper East Side. She will speak about "Recap, Rework, Recommit: Jewish Women and Justice."

Kletenik received her master's degree from the Graduate Program for Women in Biblical and Talmudic Interpretation at Yeshiva University and is completing her master's of art degree in Jewish Philosophy at the Bernard Revel Graduate School of Jewish Studies. She graduated summa cum laude from the Honors Program at Stern College for Women, where she majored in political science. Kletenik was featured as one of the young leaders reimagining Jewish life in *The Jewish Week*'s "36 under 36," and is an inaugural recipient of The Covenant Foundation's Pomegranate Prize for emerging Jewish educators.

Gilah Kletenik

The event will also include a choice of two breakout sessions with many distinguished local educators on a variety of pertinent topics about or of interest to Jewish women. These educators include: Nicole Adelman, MPH; Jessica Alexander, MFA; Harlene Appelman, MA; Rachel Bendit, JD, MEd; Karla Goldman, PhD; Jennifer Lewis, PhD; Alissa Little, MA; Lisa Markman, MD; Ruth Moscow-Cohen, MSW; Ruth Scodel, PhD, and Simone Yehuda, PhD. Gilah Kletenik will also lead a breakout group.

"We are very excited to bring the women of our community together around learning and philanthropy," said Federation President Laurie Barnett. "Our guest speaker will be inspiring, and so will the opportunity to come together in small groups around interesting, relevant topics."

"Women's philanthropy in Ann Arbor is central to the mission of the Jewish Federation," Barnett said. "It is dedicated to the continuity, connectivity and thriving future of our Ann Arbor community, Israel and the Jewish people. This evening of learning will help us explore topics that will help us do just that."

The event will take place 5-9 p.m. at The Sheraton Ann Arbor Hotel, 3200 Boardwalk Drive. The cost is $36 and will include a dairy dinner (Kashrut under the supervision of the Vaad), catered by Simply Scrumptious. To register, visit www.jewishannarbor.org or call Cindy Adams at 677-0100. ■

Family Passover to Go/Camp Kick Off Program at the JCC

Halye Aisner, special to the WJN

The Jewish Community Center of Greater Ann Arbor will host a Passover to Go/Camp Kick Off program, Sunday, March 17, from 1–3 p.m., at the JCC. This is an interactive program for all ages. The program will include arts and crafts, games, and a concert by Gemini for guests to enjoy.

For the Passover to Go portion of the event, participants will have an opportunity to dress like slaves in ancient Egypt, make bricks from clay and straw, and bake matzah before moving into the free world. Guests will hear the story of Passover, sing songs and make items such as the cup of Elijah, matzah covers and seder plates to take home and use at the Passover table. Participants can also taste and collect recipes for Passover treats.

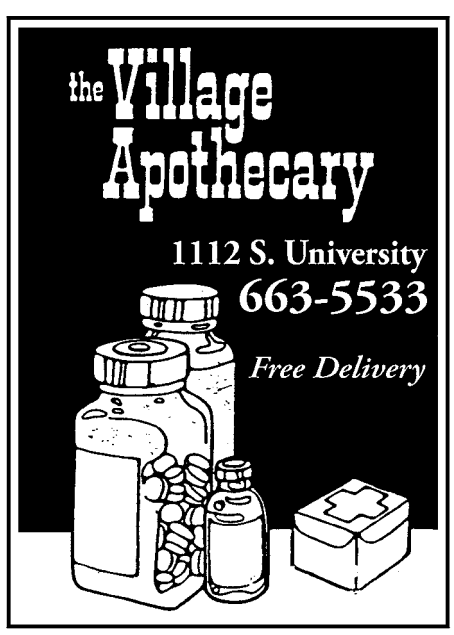
For the Camp Kick Off portion, guests will have the opportunity to meet some of next year's camp staff, as well as Camp Keshet Director Peretz Hirshbein and new Camp Raanana Director Michael Sandweiss. Those who attend will have the opportunity to sign up for Early Bird Registration, which will provide campers with a $20 per week discount for Camp Raanana or a $10 per week discount of Camp Keshet. All those that register for camp at this event will also be entered into a drawing for one of two IPods.

The entire community is invited to this celebration. The cost is $5 per person for JCC members or $10 per person for nonmembers. RSVP to Noreen De Young at noreendeyoung@jccfed.org or 971-0990.

Amadeus
CAFE • PATISSERIE
Elegant Central European Dining
Pastries • Tortes • Soups • Salads
Traditional Foods & Vegetarian Selections
Candlelight Dinners with Live Classical Music
www.amadeusrestaurant.com
122 East Washington Street
(734) 665-8767
Mon. Closed • Tue., Wed. & Thur. - Lunch 11:30-2:30; Dinner 5-10
Fri.- Lunch 11:30-2:30; Dinner 5-11 • Sat. - Lunch 11:30-3; Dinner 3-11
Special Sunday Brunch - 11:00- 3

Sounds like "so"
Pam Sjo
Are you ready to make a move?
Get the Results You Want with Service Tailored to Your Needs!
REALTOR®
cell: 734.417.9199
dir: 734.669.5956
psjo@reinhartrealtors.com
Reinhart
Charles Reinhart Company Realtors
office: 734.665.0300

Not Just A Photobooth!
WEDDINGS
BAR/BAT MITZVAHS
SCHOOLS
BIRTHDAYS
CORPORATE EVENTS
248.545.6460
shutter booth .com sb
Code: WJN


the Village Apothecary
1112 S. University
663-5533
Free Delivery

Community

JCC Passover Boutique March 21–22

Halye Aisner, special to the WJN

The Jewish Community Center of Greater Ann Arbor will host a Passover Boutique, Thursday, March 21, and Friday, March 22, at the JCC during regular business hours. Find unique items for Passover celebrations, such as seder plates, matzah covers, haggodot and more. For details, contact Rebekah Gamble at rebekahgamble@jccfed.org or call 971-0990.

JCC hosts Member Appreciation Party March 2

Noreen De Young, special to the WJN

The Jewish Community Center of Greater Ann Arbor will honor its members at a Member Appreciation Party, Saturday, March 2, at 7:15 p.m., at the JCC. The evening will include a havdallah service, music, desserts and dancing. Partygoers can also enjoy a magic show from JCC Executive Director Jeff Baden. Music will be provided by DJ and dance leader Ben Freed. The event is open and free to current JCC members.

The JCC is hosting this party to honor its members, and to show how much members' support is valued and appreciated throughout the year. Those who are not currently members are welcome to become a JCC member at the event. For more information, contact Noreen De Young, program director, by email noreendeyoung@jccfed.org or call 971-0990.

Ann Arbor Symphony Chamber Series at the JCC

Halye Aisner, special to the WJN

The Ann Arbor Symphony Orchestra will return with their Chamber Series to perform their Double Reed Delight concert on Wednesday, March 20, at 1 p.m., at the Jewish Community Center of Greater Ann Arbor. This performance will feature Timothy Michling on oboe, Eric Varner on bassoon, and David Gilliland at the piano.

Tickets are $10 and can be purchased at the door or through the Ann Arbor Symphony Orchestra. A dessert reception will take place at 1 p.m. and the concert will begin at 1:30 p.m. For more information, contact Karen Freedland at karenfreedland@jccfed.org or 971-0990.

New Programming at the ECC in 2013–2014

Peretz Hirshbein, special to the WJN

This month the Jewish Community Center of Greater Ann Arbor's Early Childhood Center (ECC) is unveiling several new programs for the 2013–14 school year. First, the ECC is rolling out a Young Fives program for children who will be five years old by December 1, 2013. This program is specifically designed to meet the needs of preschool veterans who would have been eligible to move on to kindergarten next year, before the state changed the kindergarten-entry date. The program will meet in the afternoons and a full-day option will still be available for Young Fives participants. The second new program is the return of a dedicated half-day preschool program. Gone for quite a few years, this program will meet the needs of those families who are interested in a half-day preschool experience.

Beginning Monday, March 25, the ECC will accept enrollment applications for the 2013–14 school year from families currently enrolled in the program. Applications from member families of JCC affiliate organizations (Temple Beth Emeth, Beth Israel Congregation, Hebrew Day School, Jewish Cultural Society, etc.) will be accepted beginning Monday, April 1, while enrollment for the general public will begin Monday, April 8.

The ECC offers programs for children ages two months to five years. Infants thrive in the ECC's newly re-designed infant rooms, and children over the age of three participate in preschool programs designed to prepare children for kindergarten. The ECC's Active Learning HighScope approach provides a responsive curriculum that allows teachers to challenge and nurture children at all developmental levels. Language and literacy, math, science, social studies and physical development are combined with Jewish celebrations and values to create an integrated curriculum.

For more information about the JCC Early Childhood Center, contact Early Childhood Director Peretz Hirshbein at 971-0990 or ecc@jccfed.org.

WASHTENAW JEWISH NEWS

2935 Birch Hollow Drive
Ann Arbor, Michigan 48108
voice: 734/971-1800
fax: 734/971-1801
e-mail: WJN.editor@gmail.com
www.washtenawjewishnews.org

Editor and Publisher
Susan Kravitz Ayer

Calendar Editor
Claire Sandler

Advertising Manager
Gordon White

Design and Layout
Dennis Platte

Staff Writers
Mary Bilyeu, Sandor Slomovits, Rochel Urist

Contributing Writers
Aura Ahuvia, Halye Aisner, Dasee Berkowitz, Rabbi Lisa Delson, Noreen DeYoung, Rabbi Robert Dobrusin, Karen Freedland, Karla Goldman, Rabbi Aharon Goldstein, Peretz Hirshbein, Ron Kampeas, Cindy Klein, Kimberly Kunoff, Chavie Lieber, Cnaan Liphshiz, Diego Melamed, Jud Newborn, Mindy Rimler, Ben Sales, Penny Schwartz, Gil Shefler, David Shtulman, Elliot Sorkin, Jessica Webb, Mimi Weisberg

The Washtenaw Jewish News is a free and independent newspaper. It is published monthly, with the exception of January and July. It is registered as a Non-profit Michigan Corporation. Opinions expressed in this publication do not necessarily reflect those of its editors or staff

Member of
American Jewish Press Association

©2013 by the *Washtenaw Jewish News*.
All rights reserved. No portion of the *Washtenaw Jewish News* may be reproduced without permission of the publisher.

Signed letters to the editor are we lcome; they should not exceed 400 words. Letters can be emailed to the editor at WJN.editor@gmail.com. Name will be withheld at the discretion of the editor.

Circulation: 5,000
Subscriptions:
$12 bulk rate inside Washtenaw County
$18 first-class subscription

The deadline for the April 2013 issue of the *Washtenaw Jewish News* is Friday, March 8.
Publication date: Wednesday, March 27.
Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

In this issue…

Advertisers 35
Best Reads 27
Calendar 30
Campus 4
Congregations 8
Israel 17
Kosher Cuisine 29
On Another Note 26
Seniors 3
Youth 18
Vitals 35
World Jewry 24

SPICE* of Life

***Social, Physical, Intellectual, Cultural and Educational Programs for Adults**

Jessica Webb, special to the WJN

Tuesdays

11 a.m.: Energy Exercise with Maria Faquhar. $4 per session.
Noon: Dairy Lunch Buffet. $3 per person.
1 p.m.: Mah-jongg, sewing and quilting.

Thursdays

10 a.m.: Energy Exercise with Maria Faquhar. $4 per session.
11 a.m.: Current Events with Heather Dombey. A discussion of this week's news. Bring in items of interest for group discussion.
Noon: Homemade Dairy Lunch Buffet. $3 per person.
1 p.m.: Thursday Special Events and Presentations (See below for details).

Special Events and Presentations

Thursday, March 7
Noon: Homemade dairy lunch buffet.
12:30 p.m.: Birthday celebration for all with March Birthdays! Bring family and friends for lunch and birthday cake.
1 p.m.: Rabbi Goldstein will present on Passover.

Thursday, March 14
Noon: Homemade dairy lunch buffet.
12:30 p.m.: A registered nurse from Care Response will provide free blood pressure checks.
1 p.m.: Karan Balmar, the SPICE cook, will present on Healthy Nutrition.

Thursday, March 21
Noon: Homemade dairy lunch buffet.
1 p.m.: George Taylor will present on The History of Cobblestone Farms.

Thursday, March 28
Noon: Homemade dairy lunch buffet.
1 p.m.: Dr. Richard Proctor will speak with SPICE about Bacterial Resistance to Antibiotics and Vaccines.

Theater workshop with Leonora Ivanitsky offered by JCC

Karen Freedland, special to the WJN

The Jewish Community Center of Greater Ann Arbor will host a workshop with Leonora Ivanitsky, assistant lecturer and guest artist at the University of Michigan, Residential College Drama Department, on Thursday, March 14, 6:30-8:30 p.m., at the JCC.

Leonora Ivanitsky

Ivanitsky is on a mission to bring the skills of the theater to everyday life. This workshop will give participants the tools used by professional actors. She has taught these techniques for many years and the results have been strikingly positive. Participants will learn to improve mental energy and understand acting. These disciplines are geared to enhance memory and analyzing skills. As a result of taking this workshop, Ivanitzky has witnessed people target objectives in life and achieve them.

This course will put together all the components from the dramatic arts and its heritage. The exercises are based on the work of Russian director and teacher Konstantine Stanislavsky and his followers. The class will focus on the Stanislavsky system and specific techniques that include experimenting with specific exercises from contemporary theater, and learning how to read, analyze and improvise with dramatic texts.

This is an introductory course that will give students acting experience in a workshop setting. All levels are encouraged to enroll. Registration is required by March 11. The cost is $15 for JCC members and $25 for non-members. Snacks will be provided. RSVP to Karen Freedland at karenfreedland@jccfed.org or 971-0990.

ECC to host intergenerational Passover program

Halye Aisner, special to the WJN

The Jewish Community Center of Greater Ann Arbor's Early Childhood Center will host an Intergenerational Passover Program, Thursday, March 21 at 10:30 a.m., at the JCC. ECC parents, grandparents, children, and members of the JCC's SPICE Older Adults program will gather to celebrate Passover. This free, fun-filled event will include an entertaining presentation of the Passover story by the ECC children. A traditional seder meal will follow the event. RSVP by contacting Peretz Hirshbein at ecc@jccfed.org or 971-0990.

23rd Annual David W. Belin Lecture
in American Jewish Affairs

Jack Kugelmass
University of Florida

Sifting the Ruins: Americanized Jews in Search of the Old Country, 1946-1947

Tuesday, March 12, 2013, 7pm (6:30 Reception)
Forum Hall, Palmer Commons
University of Michigan

Toward the end of World War II, émigré Polish Jews were particularly eager for information about their homes—information that could only be provided by "boots on the ground." The American Yiddish press sponsored return trips to Poland by prominent social activists and journalists, and their correspondence was prominently displayed and advertised, often re-published as books and sometimes published also in English translation. "Sifting the Ruins" examines a number of these volumes while focusing on the untranslated material.

Jean & Samuel Frankel Center for Judaic Studies

For more information, call 734.763.9047 or visit www.lsa.umich.edu/judaic. Like U-M Judaic Studies on Facebook for the latest news and events.

TBE's Second Night Seder

Tuesday, March 26 at 6 pm

Led by Rabbi Levy and Rabbi Delson. Reservations will open to the general community on Monday, March 18. Please call the office, 665-4744, or sign up online, www.templebethemeth.org.

Dinner Menu: Salad ~ Chicken Marbella ~ Quinoa Stuffed Peppers ~ Roasted Broccoli ~ Herb Roasted Potatoes ~ Passover Cookies
Prepared by Simply Scrumptious.

Cost: $20 per adult (13 and older), $15 per child (ages 4-12). Children under 3 are free if sharing a dinner with an adult.

Temple Beth Emeth
2309 Packard St., Ann Arbor, MI 48104
Phone: 734-665-4744 www.templebethemeth.org

JCLP Communal Conversations 2013

Karla Goldman, special to WJN

Every week, Jewish Communal Leadership Program (JCLP) students gather to discuss current and historical issues of concern to the American Jewish community. Every year, JCLP Communal Conversations brings members of the broader Ann Arbor, Detroit, and university communities into a broader conversation about the ways in which American Jewish individuals and organizations are responding to the challenges and concerns of contemporary American life.

This year's Communal Conversations are focused on issues of inclusion and exclusion in American Jewish history and contemporary American society. At one point, in the not so distant past, American Jews navigated a path toward upward mobility through a landscape of opportunity riddled with discriminatory exclusions. As American Jews have found greater acceptance and privilege in American society, how should Jews define their responsibility to other societal groups facing overt discrimination and lack of resources within today's social landscape?

The first JCLP 2013 Communal Conversation on the evening of March 28 will examine one aspect of the history of Jewish exclusion within American higher education and its implications for American society with the presentation of the film followed by a panel discussion.

From the beginning of the twentieth century, many Jewish immigrants and their children pursued education as a pathway to the American dream. While this proved an effective avenue toward economic and social acceptance, it was and is accompanied by numerous roadblocks. Anti-Semitism and maximum quotas for Jews are an important part of the history of American higher education.

Dr. Perry Brickman

Dr. Perry Brickman of Atlanta exposed one facet of this discriminatory history when he sought to document the discrimination that he, along with scores of other Jewish students, faced at the Emory University School of Dentistry. From 1948 through 1961, 65 percent of Jewish students at Emory Dental School either flunked out or were forced to repeat entire years of classes. The film created by Brickman presented Emory with an irrefutable narrative of this past discrimination and brought forth a public formal apology from Emory President James Wagner.

The 30 minute film, "From Silence to Recognition: Confronting Discrimination in Emory's Dental School History," will be presented, followed by a panel discussion including Dr. Brickman, and members of the University of Michigan community who will speak to parallel instances of historic anti-Semitism at Michigan and implications for the inclusion and exclusion of marginalized groups at the university today.

The second conversation in this year's series will take place on the evening of Thursday, April 4, with an event that takes into account how Jewish positions in society have change drastically in a relatively short amount of time. "Serving Whom? An Exploration of How Jewish Organizations Navigate Whiteness, Privilege and Service" will focus on the increasing need for the American Jewish community to address its position as a group with resources and power expansive enough to aid other minority and recent immigrant groups.

The event will open with historical and cultural framing of Jewish experience in the context of social service and activism by Frankel Institute fellow Jennifer Glaser. An interactive panel will follow, featuring representatives from local and national Jewish communal organizations speaking about their work in serving communities and individuals inside and outside of the Jewish community. Panel members and audience members will join in a discussion of the ways in which class, race and privilege influence the missions of Jewish communal organizations today.

"From Silence to Recognition: Confronting Discrimination in Emory's Dental School History" and panel discussion on the film's historic and contemporary relevance to the University of Michigan, will take place 7–9 p.m., on March 28, at the Educational Conference Center, University of Michigan School of Social Work, 1080 S. University Avenue. Light refreshments will be served.

"Serving Whom? An Exploration of How Jewish Organizations Navigate Whiteness, Privilege and Service," will take place 5:30–8:30 p.m., on April 11, at the Rackham Auditorium, University of Michigan. (More details at http://servingwhom.blogspot.com/.) Dinner will be served.

These events are free and open to the public. Dietary laws will be observed. For more information, contact Karla Goldman at 763-6583 or kargold@umich.edu ■

OpEd: What Jewish experiences inspire you?

By David Shtulman, Jewish Federation of Greater Ann Arbor executive director

Which Jewish experiences do you most cherish? The taste of apples and honey at Rosh Hashana? Your first trip to Israel? Dancing the hora at a family bar-mitzvah? In one way or another, you've no doubt enjoyed the warmth, closeness, traditions and support of a vibrant Jewish community throughout your life. Once you are gone, who will keep these traditions alive and thriving for future generations?

Jewish tradition teaches that one of our key responsibilities is to make the world a better place for future generations. Chances are you already donate generously to the Jewish Federation. But have you considered including Federation in your will, so you can continue to make a difference for generations to come?

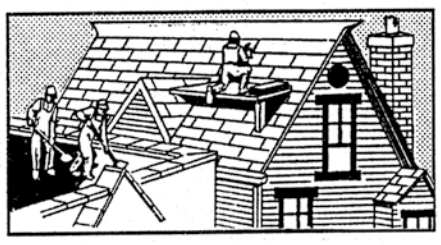
A legacy gift is your way to leave financial resources to the Jewish Federation of Greater Ann Arbor, which is doing vitally important work. Your legacy can be structured to fit your lifestyle, goals, family and financial needs. Creating your own Jewish legacy ensures that you will be remembered and that your work and your values will continue when you are no longer here. It also serves as an example to your loved ones that you believe it's important to support the Jewish community.

The legacy planning process can help start important heartfelt conversations with your family and can build bonds with your partners in the community. First, reflect on your priorities. What important work do you want to support? Perhaps you want to provide money to help the elderly, alleviate poverty, or support Jewish education. You may want to endow your Annual Campaign gift to the Jewish Federation so it will continue indefinitely.

You do not have to be wealthy to have an estate or to leave a legacy. No matter what your income or estate value, your gift is important. Ask yourself, will your beneficiaries miss 5% or 10% of your estate? Could you leave that small percentage of your estate to the Jewish community to help keep vital programs alive to benefit future generations? The act of creating a legacy empowers you to complete the work of your heart and to enjoy the peace that it brings. By leaving a legacy to the Jewish Federation, you will ensure that the traditions and institutions that mean so much to you in your lifetime will exist for future generations.

The importance and impact of your legacy gift will be most clearly felt by the community once you are gone. However, you may experience tax advantages in your lifetime, and your estate and heirs may benefit from additional tax savings. There are many philanthropic vehicles available to leave a legacy gift. The Federation can help you identify the areas of support that best suit your philanthropic goals while your attorney or financial advisor can help you choose the vehicle that best suits your financial situation. Typically, just a few sentences added to your will in the form of a codicil are enough to make a legacy gift.

Please consider joining the many Jewish community members who have already created a legacy gift of their own. For more information, contact David Shtulman at the Jewish Federation, tel. 677-0100, or your own financial advisor. ■

RDK
734/428-8836
800/219-2100
"Serving You Since 1972"
R.D. Kleinschmidt, Inc.
We Build Our Reputation Around Your Home

ROOFING • SIDING • GUTTERS
• Shingles & Flat Roofs
• Siding & Trim
• Seamless Aluminum Gutters
• Replacement Windows
19860 Sharon Valley Road • Manchester
Sharon Kleinschmidt and Richard Kennedy, owners

Non-local bankers think Skyline is a flight school.
At Bank of Ann Arbor, we know Ann Arbor inside and out. We use that knowledge to provide the products and services the people of Ann Arbor need. Bank of Ann Arbor helps.
734-662-1600 or boaa.com. How can we help you?
Bank of Ann Arbor helps
Member FDIC

Heating and Cooling Specialists
A/C • Furnaces • Humidifiers • Air Cleaners
Carrier
Turn to the Experts
MODERN MECHANICAL
Alan Friedman
Serving our community since 1985
734-662-6644
www.modernmechanical.net

ב"ה

Camp Gan Israel 2013

June 24 - August 9, 2013

9:00 AM - 3:45 PM

Extended hours: 8:00-9:00 AM & 3:45-6:00 PM

Location: Clonlara School 1289 Jewett Ave.

Open House

Sunday, March 17 • 2:00-3:30 pm

Location: Jump City - 2825 Boardwalk

Why Camp Gan Israel?

- Dedicated and loving counselors
- iCamp - Campers can customize their own experience from over 20 specialties (science, drama, music, drumming, gymnastics etc.)
- Professional sports program, including i9 sports
- Superb swim program
- Bi-Weekly field trips
- Fully Air-Conditioned facility
- Special Adventure Pioneer Camp for campers entering grades 5-8

A SUMMER OF FUN... A LIFETIME OF MEMORIES

Web: www.mycampganisrael.com · Phone: 734-995-3276 x5 · Email: director@mycampganisrael.com

CELEBRATE!

20th Anniversary

Constellation JFS

Extraordinary people inspiring community

April 21, 2013

MEET OUR SHINING STARS

Announcing the 2013 Claire and Isadore Bernstein Award Recipients

The Jewish Federation of Greater Ann Arbor for its vision to create JFS and the ongoing commitment to its growth.

Bank of Ann Arbor for their longstanding support of JFS and exemplary community leadership in helping over 140 non-profit organizations sustain their critical missions.

Anya Abramzon for her key role in making the Ann Arbor Jewish Community's dream for a comprehensive, professional, and accredited social service agency become a reality.

Special Award for 15 years of Dedicated Service to Jewish Family Services

Elina Zilberberg for her critical contributions to the agency's long-term growth.

Andre Yastchenko for building numerous successful programs within JFS over the years.

MARK YOUR CALENDARS:

April 21, 2013 from 4:00 p.m. to 6:00 p.m. at the University of Michigan Research Facility
For additional information, contact Cindy Klein at cindyk@jfsannarbor.org or 734-769-0209.

Jewish Bereavement Group

Through a generous grant from the Jewish Community Impact fund, JFS is proud to announce the formation of a Jewish Bereavement Group. The first session will take place **April 8, 2013 and will meet Monday evenings, April 8 through May 13, from 7:00 p.m. to 8:30 p.m.** The group is limited to 8 to 10 adults, ages 18 and over. An intake by a JFS social worker is required in advance. There is no cost to participate and all services are confidential.

The group will be facilitated by Rabbi Sara Adler and Barbara Mazie, LMSW.

For questions about the Jewish Bereavement Group or to schedule an intake, please contact Lisa Franklin at lisa@jfsannarbor.org or 734-769-0209.

Caregiver Conversations

If you are an adult caregiver of a loved one, or managing support for a family member from a distance, this monthly support group is for you. Learn coping skills & strategies, listen to each other's stories, and receive peer support.

The group meets the third Thursday of each month (except on holidays) at the JCC, from **6:30 p.m. to 8:00 p.m.** Jewish Family Services Older Adult Social worker, Diane Fenske, facilitates. The next "conversation" is on **Thursday, March 21 6:30 p.m. at the JCC.**

For additional information, contact Diane Fenske at diane@jfsannarbor.org or 734-769-0209.

NEW: GenChat

Are you finding it hard to connect with your tech-savvy grandchildren? Is your family thousands of miles away? GenChat makes it possible to skype, face-time, or iChat with your relatives that you don't get to see very often. A JFS trained volunteer will come to your residence with an iPad so you can "chat it up" with your loved ones. There is no charge for the video visit.

We need volunteers. Please contact Kate Thomas-Palmer at kate@jfsannarbor.org or 734-769-0209 to sign up for the training or if you would like to "chat it up" with your family.

The first volunteer training is **Wednesday, April 24, 2013 at JFS from 7:00 p.m. to 8:30 p.m. The program kicks off May 1, 2013.**

GenChat is funded by the Community Impact Grant Program of the Jewish Federation of Greater Ann Arbor.

JFS Jewish Family Services of Washtenaw County
The Herb Amster Center — A Division of Jewish Family Services of Washtenaw County
2245 S. State Street • Suite 200 • Ann Arbor, MI 48104

Aspire to Excellence carf accredited
Case Management/Services Coordination:
Psychosocial Rehabilitation
Outpatient Treatment: Mental Health
Employee Development Services

Jewish Federation of Greater Ann Arbor
United Way of Washtenaw County
United Way
OFFICE OF COMMUNITY & ECONOMIC DEVELOPMENT
Collaborative solutions for a promising future

Lives Transformed. Hopes Realized.

JFS offers new Jewish Bereavement Group with grant from Community Impact Fund

Cindy Klein, special to the WJN

The Washtenaw County Jewish community offers a rich array of educational, cultural, recreational and religious events that enhance Jewish life. In sorrowful times, the Jewish community supports mourners through local congregations that provide funeral and shiva services, as well as daily minyan services that enable Jews to fulfill the mitzvah of reciting Kaddish. However, sometimes, additional support is required, especially for those members of the Jewish community who have experienced a traumatic or unexpected loss, or who are uncomfortable in a traditional religious setting.

A local community member, Donna Shewach, noticed the need for a Jewish-centered grief support group focused on the needs of the entire Jewish community, affiliated or not, and decided to do something about it. Shewach was aware that the Greater Ann Arbor Jewish Federation Community Impact Grant round was open, and decided to request funding for a Jewish grief support group, and organize the partners herself. She recruited Rabbi Sara Adler, Jewish Chaplain for the University of Michigan Health Service, who had provided spiritual support for Jewish bereavement groups when she worked in New Jersey, to lead the group in Ann Arbor with an experienced social worker to provide clinical support. Shewach then approached Jewish Family Services of Washtenaw County (JFS) about collaborating in the effort. JFS staff saw this as a wonderful opportunity, as the organization had always wanted to provide such a group, but did not have the resources to do so. JFS agreed to provide intake and clinical social work services, if the grant was funded, and a partnership was born.

The Federation's grant committee agreed that there was a need for bereavement support in the Jewish community, and the program was funded for one year. The first session of the Jewish Bereavement Group will take place Monday, April 8. The group will meet Monday evenings, April 8 through May 13, from 7–8:30 pm. The group is limited to 8–10 participants for maximum effectiveness. Adults, ages 18 and over, are welcome. An intake by a JFS social worker is required in advance, and may be scheduled by calling 769-0209. You do not need a doctor's referral to attend. There is no cost for the intake or to attend the group since it is fully funded by the Greater Ann Arbor Jewish Federation. All services are confidential. JFS' counseling services are accredited by CARF International. A second session will be offered in the fall.

This group will satisfy a strong unmet need by providing support for those experiencing grief and loss of a loved one, within a context that recognizes the specific needs related to Jewish customs, beliefs and practices. Furthermore, this group will have the positive effect of bringing together Jews from the many diverse segments of the community to comfort and support one another, deepening and enhancing the community as a whole.

The group will be facilitated by Rabbi Sara Adler and Barbra Mazie, LMSW. Rabbi Adler was ordained by The Jewish Theological Seminary of America in 1999 and received her clinical pastoral education at Brigham and Women's Hospital in Boston. Prior to joining the staff of UMHS in 2008, Rabbi Adler worked as one of the rabbis with the Metro West Jewish Health and Healing Center in West Orange, New Jersey, and has enjoyed many opportunities to teach in adult Jewish education programs. It was while she was with Metro West that Rabbi Adler began her work with Jewish bereavement groups.

Barbra Mazie, LMSW, is a licensed social worker with a master's degree from the University Of Michigan School of Social Work. She has been practicing psychotherapy since 1992, first with McLaren Regional Medical Center, and since 1999, with Chelsea Community Hospital. Mazie provides individual, family and group therapy to her patients. Mazie has led therapy and education groups for many years and highly values the healing potential of group treatment. She specializes in psychotherapy with patients who are experiencing difficult life transitions and losses, medical problems and chronic pain, caregiving challenges, anxiety and depressive disorders, and a wide range of traumatic experiences. She works with all ages from adolescents through older adults.

For questions about the Jewish Bereavement Group, call JFS at 769-0209. For those who prefer individual sessions, or who are unable to attend the Monday night group, or who feel they are in need of emotional support for other issues, JFS can provide accredited counseling services which may be covered by private insurance, Medicare, or on a sliding scale for the uninsured. Call JFS at the number above to inquire about those counseling services as well.

Participation in providing the Jewish Bereavement Group is another demonstration of JFS's long history of commitment to the fundamental belief that *kol yisrael areivim ze l'ze* — we as a community are each responsible for one another. ■

"Constellation JFS"—Celebrating 20 years of service to the community

Cindy Klein, special to the WJN

Jewish Family Services of Washtenaw County is marking 20 years of service to the community on Sunday, April 21, with its "Constellation JFS" 20th Anniversary Celebration, to be held at the University Of Michigan North Campus Research Center from 4–6 p.m. JFS will be honoring persons and organizations from all parts of the community that have helped it to grow from one family's effort to help refugees from the former Soviet Union to the full-service, professional and accredited social service agency that it is today.

JFS Board member Mark Berg works on demolition at the JFS offices in 2006

Constellation JFS Claire and Isadore Bernstein Leadership Award Honorees include The Greater Ann Arbor Jewish Federation; the Bank of Ann Arbor, which is also the event's presenting sponsor; and Anya Abramzon, JFS' visionary executive director, who has guided the agency's growth over the 16 years she has been there. A special award was created for 15 years of dedicated service, and will be presented to Elina Zilberberg, JFS' associate director, and Andre Yastchenko international and transportation services director, for their contributions to the agency. There will also be a ceremony marking the official launch of the Herb Amster Center. Look for your invitation to Constellation JFS in the coming week. For questions or to RSVP, call Cindy Klein at 769-0209, or email cindyk@jfsannarbor.org.

JFS Board President Phyllis Herzig speaks to a crowd

Over the years, JFS has relied heavily on volunteers to provide services for the agency and for clients. This comes from its initial start in Claire and Isadore Bernstein's garage, the volunteers who did the initial needs survey, and the people who met refugees at the airport, taught them English and drove them to appointments until they got their driver's licenses. Even after the agency was officially formed and hired employees, it had a volunteer advisory committee and involved volunteers in all areas of governance, strategic planning, service-delivery and to provide clinical supervision to the staff. Today, JFS uses volunteers to serve as friendly visitors and to accompany older adults to medical appointments. Volunteers teach ESL classes and help ESL students practice conversational and vocational English. They assist employment clients in using the computers to search for jobs and prepare resumes. On Christmas Day JFS volunteers deliver "Meals on Wheels" so that regular volunteers can spend the holiday with their families.

The volunteers that put in the most hours, however, are the members of the JFS board of directors. They are March's "Constellation JFS Stars of the Month." Many current members have been involved with JFS since its infancy. Board members serve on multiple committees and projects, they represent JFS in the community, they raise funds for the agency, plan events, provide needed professional services, serve as advisors, and always make sure that the staff feels appreciated. Their vision, dedication energy, enthusiasm, and unconditional support have created the agency that JFS is today

The 2012–2013 JFS board of directors includes: Phyllis Herzig, Bob Miller, Beth Wilensky, Donna Winkelman, Nanette Gill, Steven Gerber, Herbert Aronow, Parry Benson, Mark Berg, Marjorie Checkoway, Susan Fisher, Anna Frushour, Charles Garvin, Leslie Kamil, Helen Kaplan, Sonya Lewis, Naomi Woloshin and Israel Woronoff. ■

This month at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Red Cross Blood Drive at Beth Israel

Sunday, March 3, 9:30 a.m.–3:30 p.m.

Beth Israel's annual blood drive will be conducted in the Beth Israel Social Hall. Each donor answers a critical need that cannot be supplied in any other way. Freshly baked cookies and hot chocolate will be served to all donors.

To sign up online, donors are asked to visit www.givelife.org. Beth Israel's sponsor code is bic13. The donor will then have to fill out a registration page. If there are problems in signing up online, donors may call Tamar Weaver at 677-1736, who will be glad to help. Walk-ins are always welcome.

Lunch & Learn Series

Wednesday, March 6 and 13, Noon–1:15 p.m.

Garfunkel Schteingart Activities Center (2010 Washtenaw)

Rabbi Robert Dobrusin and Rabbi Kim Blumenthal lead informal discussions on current topics. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided.

Shabbat Limmud

Saturdays, March 9 and 13, 9 a.m.

Rabbi Dobrusin presents Shabbat learning opportunities before services, with lively discussions on the Torah portion of the week (Parashat HaShavua). The learning session takes place in the library, and coffee, tea, and cake are provided.

BIRS Dance-A-Thon Fundraiser

Wednesday, March 13, 4:15 p.m.

During regular religious school hours, 2nd–7th Grade students will be dancing to raise funds. Freed Family Entertainment will provide the music and instruction in traditional and modern Israeli dances. The entire community may support the students' efforts by sponsoring one student, or all the students. Donors may contribute $18, $36, $72, or any other amount. For forms to sponsor the students, contact the Education Department (769-2041), or the main office (665-9897). Funds raised are used to support the religious school.

Friday Night Lights

March 22, 6 p.m. Family Friendly Friday Night Service; 7 p.m. Dinner

This Pre-Passover Friday Night Lights service and dinner features the popular pasta bar, and participants are promised that they will get their fill of *hametz* before Passover that begins on the following Monday night. Interested families are asked to rsvp and send in the payment in full ($7 for those over 4 years of age) to the Beth Israel office by Monday, March 18.

Tot Shabbat

Saturdays, March 9 and 23, 11:15 a.m.

Tot Shabbat is Beth Israel's Shabbat morning program for toddlers and preschoolers along with their families. Tot Shabbat features singing, dancing, stories, and prayers to celebrate Shabbat. The experienced leaders of Tot Shabbat are Peretz Hirshbein on the second Saturday and Jacob Kander on the fourth Saturday of the month. Peretz Hirshbein is the assistant director of the Early Childhood Center at the Jewish Community Center of Greater Ann Arbor and the current vice-president for education on the Beth Israel board of directors. Jacob Kander is Beth Israel's program director.

Tot Shabbat meets at Beth Israel downstairs in room 15. Following services child-size tables are set out for Tot Shabbat kids and their families are always invited to stay to enjoy a Kiddush lunch with the rest of the congregation.

Passover Morning Services

March 26, 27, April 2, and 3, 9:30 a.m.–noon.

Passover morning services are held in the Beth Israel Sanctuary on the first two and last two days of Passover beginning at 9:30 a.m. and concluding at noon, followed by a light Kiddush of Passover sweets. Mincha and Maariv services vary on Passover. Check www.bethisrael-aa.org for the latest information.

Mini Minyan

Saturday, March 9, 11:15 a.m.

Mini Minyan is Beth Israel's Shabbat morning service on the second Saturday each month for all kids in kindergarten through 2nd grade. Mini Minyan was designed in collaboration with many of the parents from Beth Israel and serves as a bridge for kids between Tot Shabbat and Kehillat Shabbat. It shares many of the favorite songs and stories from Tot Shabbat while beginning to teach prayers and incorporate activities similar to Kehillat Shabbat. The Mini Minyan service is led by Program Director Jacob Kander with special games and activities led by a team of parent volunteers. All parents are welcome to join in this service along with their children. Mini Minyan meets at Beth Israel on the second Saturday of the month downstairs in room 16.

Kehillat Shabbat

Saturday, March 9, 11 a.m.

Kehillat Shabbat is Beth Israel's Shabbat morning service for kids in 3rd–5th grade. The program is designed for kids to have a great Shabbat experience, including a kid friendly service along with games and other activities each month to help teach about holidays and Jewish values while building a stronger community for the kids in a fun way. Gabe Pachter, a senior at the University of Michigan, facilitates a service that is filled with student participation in the prayers, interactive discussions, and always ends with a snack. Kehillat Shabbat is a great time once a month for elementary school students to celebrate Shabbat, to schmooze, and to learn together. Kehillat Shabbat meets at Beth Israel on the second Saturday of the month downstairs in room 12.

A 25th Anniversary Gala: Celebrating Robert Robert Dobrusin

Sunday, April 28, 7 p.m.

Invitations will soon be in the mail for a celebration marking Rabbi Robert Dobrusin's 25th year as rabbi at Beth Israel. The entire community is invited to this dinner (catered by Amanda Fisher) and fundraiser event. Those interested in attending are asked to call the Beth Israel office 665-9897 for an invitation. A tribute book for congratulations and best wishes offers a variety of tribute ad sizes. In addition to white paper, this booklet will also feature gold and silver metallic paper as options. ■

Judaism and Human Rights, or Why is There a Tomato on the Seder Plate?"

On Thursday, March 21, at 8 p.m., Beth Israel Congregation will host a presentation by Rabbi Jill Jacobs, the executive director of T'ruah: The Rabbinic Call for Human Rights. Rabbi Jacobs will speak on the subject: "Judaism & Human Rights, or Why is There a Tomato on the Seder Plate?"

Rabbi Jill Jacobs

T'ruah: The Rabbinic Call for Human Rights is an organization of rabbis from all streams of Judaism that acts on the Jewish imperative to respect and protect the human rights of all people. T'ruah advocates for human rights in North America, Israel and in the West Bank, with efforts grounded in Torah and Jewish historical experience and guided by the Universal Declaration of Human Rights. T'ruah continues the work of Rabbis for Human Rights—North America, which was founded in 2002 and renamed T'ruah in January of this year.

In North America, T'ruah is actively working to eliminate modern slavery in the agricultural system, standing with American Muslim communities in the face of discrimination, and seeking to end torture and indefinite detention. In Israel and the occupied territories, T'ruah has supported the creation of a fair asylum system for refugees in Israel, opposed the growth of settlements and partners with Bedouin communities to protect their ancestral homes.

More than 1,800 North American Rabbis have supported the work of T'ruah. Rabbi Robert Dobrusin, who has served as rabbi at Beth Israel Congregation since 1988, is currently the national co-chair of the organization. Other local clergy co-sponsoring Rabbi Jacobs' talk include Rabbi Robert Levy; Rabbi Lisa Delson; Rabbi Kim Blumenthal; Rabbi Sara Adler; Cantor Annie Rose; Aura Ahuvia, rabbinic student; and Julie Gales, rabbinic candidate.

Rabbi Jill Jacobs is a Conservative rabbi and the author of *Where Justice Dwells: A Hands-On Guide to Doing Social Justice in Your Jewish Community* and *There Shall be No Needy: Pursuing Social Justice through Jewish Law and Tradition*. She is also the author of an influential *teshuvah* (legal position), passed by the Rabbinical Assembly's Committee on Jewish Law and Standards, supporting the Jewish obligation to pay a living way, create dignified workplaces, and hire union workers when possible. She has also been named to *Newsweek*'s list of the 50 Most Influential Rabbis in America in 2009–2012. Jacobs was ordained by the Jewish Theological Seminary of America in 2003 and also earned an MA in Talmud at the same time. She earned an MS in Urban Affairs from Hunter College, CUNY, in 2003, and a BA in Comparative Literature from Columbia University in 1997.

Reconstructionist Shabbat offerings

Aura Ahuvia, special to the WJN

Learner's Service, March 16

If prayer is supposed to be a powerful tool for internal transformation, then why do so many of us find it so boring so often? That is the topic of the Learner's Service on March 9, offered by the Ann Arbor Reconstructionist Congregation, from 10 a.m.–noon at the Jewish Community Center of Greater Ann Arbor. In discovering that prayers are living tools which helped our ancestors confront, change, or survive their times, we begin to look anew at the prayers of our heart, those which might help us to confront, change or survive our times. This is a quintessentially Reconstructionist thing to do. This class provides a powerful way to understand our own role within history, as well as our obligation to future generations.

On April 6, the topic shifts to the Psalms, exploring what it is about these 150 poetic compositions that has been so inspiring to so many. The service will also cover the Psalms' history, role in prayer, and stylistic hallmarks. Students will have the opportunity to discuss, reflect on, and experiment with a variety of means of working with these ancient poems.

The Learner's Services are a 10-part series running all year long. The final Learner's Service will take place this June. For more information, contact Rabbinic Student Intern Aura Ahuvia, Aura613@gmail.com, or call 975-9045.

Kabbalat Shabbat, March 22

Have you sought a gentle, intimate way to welcome Shabbat into your soul with song? The AARC offers a way to relax into Shabbos through guitar-led music, ranging from traditional congregational melodies to beloved Jewish summer camp songs on the fourth Friday of every month. On March 22, the AARC is welcoming all members of the community who have are curious to learn more, by inviting them to "Bring-A-Friend" Shabbat, a special service showcasing the AARC's music and style, led by Rabbinic Student Intern Aura Ahuvia. Services run from 6:15–7:30 p.m., and are followed by a vegetarian /dairy potluck dinner. Extra food will be provided for guests and newcomers. Services are held at the JCC. For more information, contact the AARC by website, www.aarecon.org, via e-mail, by writing to info@aarecon.org, or by calling 445-1910. ■

Temple Beth Emeth March events

Rabbi Lisa Delson, special to the WJN

Passover Celebrations at TBE

TBE will host its annual Second Night Passover Seder on Tuesday, March 26, at 6 p.m. Rabbis Levy and Delson will lead the seder with song and discussion as is customary during Passover. Reservations will open to the greater Ann Arbor community on March 17. The cost is $20 per adult and $10 per child. Simply Scrumptious Catering will cater the event, with meat and vegetarian options available. For more information, contact the TBE office at 665-4744.

Families with Young Children (FYC): Shabbat Service times every Friday

Fridays, March 1, 8, 15, 22, 29

Tot (0–5 year olds) Shabbat Services led by Rabbi Levy and Cantor Annie Rose, 5:30 p.m.

Dinner for Tot Shabbat, 6 p.m.

Sukkat Shalom (Shabbat service for Elementary school students) with Rabbi Delson and Cantor Rose, 6:30 p.m.

Shira (Tot Song Session), 6:30 p.m.

Popsicle Oneg, 7 p.m.

Family Shabbat Service, 7:30 p.m.

Women's Torah Study

Monthly, March 4, 7–8:30 p.m.

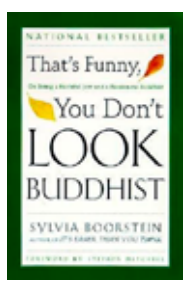
For centuries, women were not encouraged to study Torah. Times have changed and women are encouraged and empowered to study Torah with the same vigor as men. Join in for a unique experience to study and discuss what the Torah has to say through the voices of women. For questions, contact Cantor Annie Rose at cantorannieatgmail.com.

Spirituality Book Club

Tuesday, March 5, 7:30 p.m., Thursday, March 7 at noon

March's book: *That's Funny You Don't Look Buddhist: On Being a Faithful Jew and a Passionate Buddhist* by Sylvia Boorstein

Join Cantor Annie Rose for the fourth season of the spirituality book club. All are welcome to come to every meeting or on occasion for specific books of interest. Choose either the daytime or evening session. Widely ranging topics highlight the list of books by: Rabbi Ralph Mecklenburger, Sylvia Boorstein, Karen Armstrong, Harold Kushner, Rodger Kamenetz, Abraham Joshua Heschel, Leonard Felder, Brian Weiss, and Michael Krasny. This book club is for firm believers, non-believers, gentle skeptics, and interested seekers. For more information, contact Cantor Rose, cantorannie@gmailcom.



Basic Judaism with Rabbi Lisa Delson

Mondays, March 4, 11, 18, 7–8:15 p.m.

Basic Judaism is a course for those hoping to learn more about Judaism. This class is for those born Jewish, studying toward conversion, or just want to learn more about the Jewish tradition. Each class will focus on a different aspect of Jewish living and learning, from holidays to Jewish texts, from celebrations to mourning. The course is free for TBE members and $30 for non-TBE members. For more information and to register, contact Rabbi Lisa Delson at ldelson@templebethemeth.org or 665-4744.

Lunch and Learn with Rabbi Levy

Fridays, March 1, 8, 15, 22, 29, noon–1 p.m.

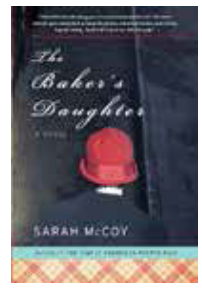
Rabbi Levy will be discussing Slavery and Freedom in Judaism and the Hagaddah in preparation for Passover. All sessions are held in the Adult Lounge and are open to the community. Lunch is not provided, bring your own.

Food for Thought: Jewish Food Book

Wednesday, March 13, 6 p.m.

March's book: *The Baker's Daughter* by Sarah McCoy

Rabbi Delson and Robin Little will host a book club all about food on the second Wednesday of every month. Each month the group will read a new book related to food and Judaism, from Jewish authors to ideas of kashrut and Jewish family food traditions, ethical eating, health and wellness, and holiday celebrations. The meeting begins at 6 p.m. but come at 5:30 p.m. and bring dinner for a chance to schmooze. Contact Rabbi Delson at ldelson@templebethemeth.org for more information.



Men's Torah Study

Wednesdays, March 13 and 27, 7:30–9 p.m.

Temple Beth Emeth's Men's Torah study meets twice a month for an evening of learning. Refreshments served. For more information, contact Roger Stutesman, rgstutesmanatsbcglobal.net.

TNT: Volunteering at Alpha House

Thursday, March 14, 5–8 p.m.

TNT is volunteering for a second time this year at Alpha House. Volunteering includes planning a meal, preparing it onsite, and serving it to the patrons living at Alpha House. Come for the entire event or just for a specified amount of time. Following dinner there is an optional volunteer opportunity to help out with activity time for the children. RSVP by March 11 to Rabbi Lisa Delson, ldelson@templebethemeth.org or 665-4744.

Alpha House
Interfaith Hospitality Network

TNT: Kosher for Passover Cocktail Party

Saturday, March 30, 7–9 p.m.

Join other 20s and 30s in Ann Arbor to celebrate Passover in Kosher-for-Passover style. No chametz will make it to the table, just some edible delights and beverages that fit into the holiday of Passover. More details coming soon. ■

THE DORFMAN CHAPEL

Serving with Dignity, Sanctity, and Compassion

Directors: Alan Dorfman & Jonathan Dorfman

Providing professional and personal Funeral arrangements to the Jewish Community
Now serving Ann Arbor and the surrounding communities

30440 W. 12 Mile Rd. • Farmington Hills
248-406-6000 • www.thedorfmanchapel.com

Serving Ann Arbor for Over 30 Years

gold bond cleaners

Quality Dry Cleaning
& Shirt Service

332 Maynard St.
across from the Nickels Arcade

668-7017
668-6335

CANTOR SAMUEL GREENBAUM
— Certified Mohel —

Skill, Sensitivity and Tradition come together to create your special Bris.

Answering all of your anesthetic & aftercare needs.
(248) 855-A BOY (2269)
Office: (248) 547-7970
perfectnow@excite.com

1299150

MICHIGAN STATE UNIVERSITY

MSU Symposium on Modern Hebrew and Israeli Literature

April 9–10, 2013 ▪ On the campus of Michigan State University

Celebrating the Irwin T. and Shirley Holtzman
Israeli Literature Collection and Archive at the MSU Libraries

KEYNOTE SPEAKERS:

Israeli novelist
MEIR SHALEV

Tuesday, April 9, 7:30 p.m.
MSU Main Library

Literary scholar and translator
ROBERT ALTER

Wednesday, April 10, 7:30 p.m.
MSU Main Library

FREE and open to the public!

Full schedule, parking information and more:
lib.msu.edu/symposium.jsp

AJS
ASSOCIATION FOR JEWISH STUDIES

Sponsored by the MSU Jewish Studies Program and by the MSU Libraries. Made possible by a special gift from Ritta Rosenberg.

Robert Alter's participation is made possible by the Association for Jewish Studies Distinguished Lectureship Program.

All refreshments and meals served at the Symposium are prepared and served under kosher supervision.

Reaching everyone at our seders

Rabbi Robert Dobrusin, special to the WJN

The central section of the Pesach seder is called Maggid, the telling of the story. In a traditional Haggadah, most of the Maggid section is comprised of a series of midrashim: textual commentaries on phrases from the section of the book of Deuteronomy which describes the descent to Egypt and the Exodus.

But Maggid contains other memorable sections as well: the recounting of the 10 plagues; the singing of *Dayenu*; and, at the very beginning of the section, a brief paragraph which invites those in need to join us at the seder and introduces us to the matza.

The reading of that brief paragraph has the potential to be one of the most dramatic moments of the seder. The leader lifts up one piece of matza and says the words, *Ha Lachma Anya* - This is the bread of affliction.

I refer to this moment as dramatic for many reasons. First, it is dramatic because it reminds us of the power of symbolism and memory. What has begun as a normal festival meal, with the kiddush and the washing of the hands, has suddenly gone in a different direction with the eating of the greens in salt water (karpas) and the breaking and hiding of the middle matzah.

But that moment in which the matza is lifted calls us to remember why we are really here at the seder table, and it issues to us a challenge as well. The words Ha Lachma Anya remind us that we are still slaves and express the hope that "next year we will be free." It offers that stark reminder that as long as one person in the world is enslaved, we are all not free. The matza is seen as both a symbol of slavery and of freedom; and this section reminds us once again that we ourselves are caught in the middle between the freedom from Egypt and the fact that we are still not in the Promised Land of redemption.

Rabbi Robert Dobrusin

However, one aspect of Ha Lachma Anya is particularly interesting to me. Those words may sound vaguely understandable to Hebrew speakers, but something is not right. They just don't sound right. And they shouldn't. They shouldn't sound right because they are not Hebrew words. They are, in fact, Aramaic.

Many of the commentators went into long discussions about why Ha Lachma is said in Aramaic. One of the most creative of these was the claim by a commentator that the words were said in Aramaic so that the invitation extended to the needy to join us for the seder would not be understood by evil spirits. Since he reasoned evil spirits only understood Hebrew, it was a way of making sure only good and positive energy gathered at the seder.

Ha Lachma… offers that stark reminder that as long as one person in the world is enslaved, we are all not free.

However, as the famous commentator Abarbanel noted, this is a foolish interpretation. First of all, he says it assumes there are "evil spirits" who would really want to disrupt our seders. Secondly, it assumes these evil spirits don't understand Aramaic; and thirdly, that they would wait for an invitation before coming into our homes.

He concludes with the obvious and perfect explanation as to why Ha Lachma is in Aramaic. He says it is because at the time the invitation was written, Aramaic was the vernacular, the language of the people; and this personal, sincere invitation had to be offered in a language people understood.

And that is the essence of the seder. The seder has to be crafted so as to attract the attention of the people who are gathered at the table. By offering an invitation in the language of the people, the rabbis emphasized that the seder has to reach everyone.

Presuming, therefore, that English is the vernacular for most of the people at your seder, make sure to say the Ha Lachma in English. Make it clear to everyone at your table that they are all welcome to participate and welcome to add their voices to the beautiful sounds of the Pesach evening. That will make for a more complete and more meaningful seder.

The invitation to the needy to join in the seder reminds us of our responsibility at this time of year to insure that all can celebrate Pesach. It is appropriate to make a contribution to a "*ma'ot hittim*" fund—a special fund for Pesach food for the needy. This year, we at Beth Israel are encouraging people to donate to Mazon (mazon.org) or to Leket, the national food bank in Israel (leket.org.il/English). ■

From sin to sublime

Rabbi Aharon Goldstein, special to the WJN

On March 2, we will be reading the Torah portion called *Ki Tisa*. There we read the story of the Jewish people worshipping the golden calf at Mt. Sinai. The Torah says that when Moses came down the mountain and saw what was going on there, he threw the tablets out of his hands and broke them there at the base of the mountain. This act of breaking the tablets - Moses did on his own volition. That is to say, Hashem did not instruct Moses to break the tablets. Nevertheless, our rabbis tell us, Hashem agreed with Moses' actions. As a matter of fact, at the end of Deuteronomy we find that Hashem says to Moshe Rabbeineu, "The tablets that you broke." Rashi says He used the word "asher"—that he broke. Asher also means to confirm. This is interpreted as Hashem confirming and praising Moses for his action of breaking the tablets. After the breaking of the first set of tablets, Hashem gave Moses another set of tablets. These new tablets had a certain quality that the first tablets didn't have—Hashem added double information to them compared to the first set. In the second set of tablets Hashem added the laws of the Torah and the Midrashic interpretation—neither of which was included in the first set of tablets. Then Hashem gave Moses the entire Oral interpretation of the Torah. These tablets were placed into the Holy Ark that was to be in the tabernacle. The Talmud tells us that in addition to these second tablets that were placed in the Ark, Moses also placed the broken pieces from the first set of tablets.

So a question comes up, "Why was Moses told by Hashem to place the broken tablets in the Ark along with the complete ones, especially when there was such a terrible negative memory of the sin of the golden calf associated with the breaking of the first set of tablets?" Another question that arises here is "Why did Hashem give the Jewish people the Oral interpretation only with the second set of tablets after they had committed the terrible sin of worshipping the golden calf?"

Rabbi Aharon Goldstein

After sinning, the spiritual level of the Jewish people was diminished from where it had been when Moses first went up Mt. Sinai. It would seem more appropriate for Hashem to have given Moses the Oral interpretation with the first set of tablets when the Jewish people were at a higher spiritual level. Chassidus gives us the explanations in the following manner. Since the Torah is so lofty and infinite—we are speaking of the infinite knowledge of Hashem—there is no way, under normal circumstances, a limited, finite person can ever fully grasp the infinite wisdom of the Torah. The only way a person can receive the higher levels of Torah knowledge is to nullify themselves—their ego—until they can no longer feel themselves as an entity separate from Hashem. As we say in the Amidah prayers, "Let my soul be as dust to all." Only when one's self is nullified can the heart be sufficiently open to receive the highest levels of Torah wisdom.

After the revelation of Hashem at Mt. Sinai, the Jewish people were at a very high level of spiritual awareness. At that point Hashem had chosen us from all nations and had elevated our language from all other languages. When Hashem uttered the Ten Commandments, and revealed the Shechinah, the Jewish Nation trembled with Awe and was in a state of sublime, ecstatic nullification—but not a state of total nullification. This was a state of nullification resulting from their becoming awestruck, elated, and elevated to a much higher spiritual level.

A Jew's approach to Torah needs to simultaneously incorporate the sense of elation and completeness with the sense of humility and self-nullification.

So, at the first giving of the tablets the Jewish people had a limited ability to receive. Therefore they did not receive the infinite level of the Torah that included the Oral interpretation because they were not yet a proper vessel to receive such a great revelation.

It was only after they experienced the sin of the golden calf and witnessed Moses breaking the first set of tablets in front of their eyes, that they experienced a deep nullification—feeling broken hearted and ashamed for their sin—so much so that they came down to the level of experiencing "their souls being as dust to all." This nullification created in them the proper receptivity. It made them into proper " vessels " for the revelation of not only the limited levels of the Torah but also the higher, infinite levels of the Torah. This increased capacity of receptivity caused by the self-nullification from their sin allowed together with the second set of tablets double the knowledge of the Torah in comparison to the first set of tablets.

This is the answer to the original question we posed regarding the order for Moses to place the broken pieces of the first tablets into the Holy Ark, the broken tables will remind us to have humility toward Hashem and the Torah.

The lesson is that a Jew's approach to Torah needs to simultaneously incorporate the sense of elation and completeness with the sense of humility and self-nullification. These are the two feelings that every Jew is supposed to have in their heart. On the one hand, we should feel great and complete and elated and elevated that, as a Jew, we are privileged to have this special gift of the Torah. However, at the same time, we have to be nullified for the same reason. This nullification took place after the sin of the golden calf when the Jewish people regretted their actions, felt broken-hearted about it and repented. This allowed them to be a proper vessel for receiving both the limited and the infinite levels of wisdom of the Torah.

May we all come to have the proper balance of these elements in our hearts that we may merit to have Hashem send the Messiah speedily in our days. ■

Synagogues across the country swimming in old prayer books

By Chavie Lieber

NEW YORK (JTA)—After years of watching synagogue members die or move away, the Sephardic Jewish Center of Canarsie made the difficult decision to downsize.

The 50-year-old Brooklyn synagogue had been a thriving center for the area's Sephardim. But after accepting that it could no longer pull together enough money to cover expenses, let alone muster the 10 men necessary for daily prayer, the synagogue disposed of most of its belongings and began holding Shabbat services in a nearby Ashkenazi congregation.

But what was the center to do with its prayer books? It owned several hundred volumes in the Spanish-Portuguese liturgical style—some tattered, some like new and some belonging to older members that may have had significant worth.

"We donated some to a local shul, but we had to get rid of a lot of them and bury them," Rabbi Myron Rakowitz told JTA. "It was difficult because we didn't just want to throw them out or claim them unusable. We want other people to use them, to give them purpose when we no longer can."

What to do with the old books—it's a growing problem for synagogues across the United States.

In the last six years, the three major American Jewish denominations have released new prayer books. More than 1,500 synagogues have purchased the books, in some cases making older versions obsolete.

More than 700 congregations have bought copies of the Reform movement's new Mishkan T'Filah, and hundreds more are expected to buy. The Conservative movement's new High Holy Days prayer book, the Lev Shalem Mahzor, has sold nearly 260,000 copies to some 500 congregations since its 2010 release. And over 200,000 copies of the Koren siddur released in 2009 have been purchased by more than 300 Orthodox synagogues.

The problem isn't going away. The Reform movement is working on a new High Holy Days prayer book, or machzor, that it expects to release in 2015.

According to Jewish tradition, prayer books are holy and cannot just be thrown out. Traditionally, they must be placed in a geniza, a repository for holy books awaiting burial. It's the only religiously acceptable way to dispose of them.

"This problem is just rampant because now is the greatest time for creativity in writing new prayers and liturgy, and it's going to get worse when the new machzor comes out," said Rabbi Elaine Zecher of Boston, who is leading a committee working on the new Reform movement prayer book. "But our solution to bury them shouldn't be looked at negatively. This is an intentional disposal, not a mindless disposal."

Some synagogues have sought alternatives to the burial option. Congregation Beth Israel in San Diego takes its old books and those of several nearby congregations, and mails them to Jewish Prisoner Services International in Seattle. Congregation Netivot Shalom in Berkeley, Calif., sent their old prayer books to Hillel chapters throughout the state two years ago when it bought new machzors.

But finding a new home for all the leftover books, some of them decades old, can be difficult.

"Our machzorim we're looking to get rid of now are usable, but they are from the 1940s version," said Rabbi Philip Scheim of Beth David B'nai Israel Beth Am in Toronto, which is planning to upgrade to the new Lev Shalem machzor this year. "The English translation is incredibly hard for people to get through."

For most synagogues, if the books don't eventually find a home, to the ground they go. Some buy pricey lots in a Jewish cemetery; others bury them near their synagogue. Sometimes a gravedigger is hired to do the work.

"It's really a shame if we have to end up burying our books. They'd be of good use, but we just can't find anyone to take them in," said Marjie Cogan of Congregation Beth Shalom in Seattle, which has been trying unsuccessfully for years to unload 700 old machzors. "It's a huge problem for us because we don't have the means to store them."

That's not true of Beth Am, a Conservative synagogue in Baltimore. The synagogue's rabbi, Daniel Burg, says there is space to temporarily store 1,200 books that are no longer used by the congregation. Burg hesitates to bury the books because he feels it would be wasteful.

"On the one hand, we don't want to destroy God's name or have it fade by the books just sitting there," Burg said. "But on the other hand, there's a concept of ba'al tashchit, of not wanting to just waste things. And it's difficult to just get rid of things that could still have use."

Daniel Freedlander, the vice president of the Union for Reform Judaism, says his movement is confronting the problem of book disposal for at least the third time: first in 1975, when Gates of Prayer replaced the old Union Prayer Book; in 1990, when a new gender-neutral version was released; and again with Mishkan T'Filah.

"No weeks pass by without us being contacted by people looking to get rid of their old Jewish books," Freelander said. "A good majority of them get donated, but we've come to terms that many will get buried, and the ceremony can actually be educational for kids. Those books can't just sit in your attic forever."

At Temple Emanu-El in Dallas, the congregation gathers each year before Passover to collectively dispose of unused books. A communal prayer is recited, as is the Mourner's Kaddish, and there's a moment of reflection.

"We gather together at the synagogue where members bring tattered prayer books and other sacred books that can no longer be used," Rabbi Debra Robbins said in an email. "We developed a creative liturgical ceremony for families and members of all ages to participate in together, and we have a special grave site labeled sifre kodesh," or holy books.

Zecher noted that Jews have been burying books for centuries to make room for new ones, and the practice will continue to grow as the religion continues to evolve.

"It might seem wasteful," Zecher said, "but like everything we do, it's with intention." ■

Nine months after Israeli court ruling, non-Orthodox rabbis still fighting for equal pay

By Ben Sales

TEL AVIV (JTA)—In a precedent-setting decision, Israel's Supreme Court ruled last May that a Reform rabbi, Miri Gold, should be paid a state salary, just like her Orthodox colleagues.

The Reform and Conservative movements hailed the decision as a step closer to full equality for non-Orthodox religious denominations.

But Gold, who works as a rabbi at Kibbutz Gezer in central Israel, still has yet to see her first government paycheck.

The government says Gold has not fulfilled the criteria set by the state for non-Orthodox rabbis. Gold and her allies say the criteria are onerous and unfairly set different conditions for Orthodox and non-Orthodox rabbis.

In a bid to challenge the rules, Gold, another non-Orthodox Israeli rabbi, and the Conservative and Reform movements filed a new court petition last week.

"I can't tell you how aggravating it is," Anat Hoffman, executive director of the Reform movement's Israel Religious Action Center, told JTA. "We thought this was a victory, and then it started to be a rigmarole. It's a real insult."

Last year's Supreme Court ruling determined that Reform, Conservative and other non-Orthodox rabbis in rural communities could be recognized as "rabbis of non-Orthodox communities" and receive wages equal to those granted by the state to Orthodox rabbis.

Several caveats, however, set special conditions for non-Orthodox clergy. The decision applied only to Israel's regional councils—large districts of rural communities—but not Israeli cities. The rabbis would be paid by the Ministry of Culture and Sport rather than the Religious Affairs Ministry, which pays Orthodox rabbis. The non-Orthodox rabbis would not have religious legal authority over such matters as marriage, divorce and conversion.

Two months ago, the Ministry of Culture and Sport released its new criteria for non-Orthodox rabbis to collect state salaries. To be eligible, the rabbis must work full-time and be present at their congregation for at least 40 Sabbaths per year. Only rabbis of congregations with at least 250 members can receive full-time pay; those leading congregations of 50-250 members may receive half a salary even though they'd be required to work full-time.

By contrast, Orthodox rabbis do not need to work a certain number of hours, and there is no minimum size requirement for their congregations to qualify for salaries.

Aside from the obvious inequalities, the new rules put Gold in something of a Catch-22 in 2012: Unable to raise a full-time salary on her own last year, she worked only half-time. As a result, she won't be paid at all for her work in 2012.

"Part of the reason our rabbis are part-time is that there isn't enough funding," Gold told JTA. "The idea is to have more of an even playing field. The more we can be available to people, the richer Jewish life will be in this country."

A spokeswoman for the Ministry of Culture and Sport, Or Doron, said non-Orthodox rabbis are paid according to "set criteria" and that the ministry uses the same pay scale as those for Orthodox rabbis. Just two non-Orthodox rabbis currently meet the criteria for state wages: Rabbis Yoav Ende of Kibbutz Hannaton and Shai Zarchi of Nigun Halev, a congregation in the town of Nahalal, near Haifa.

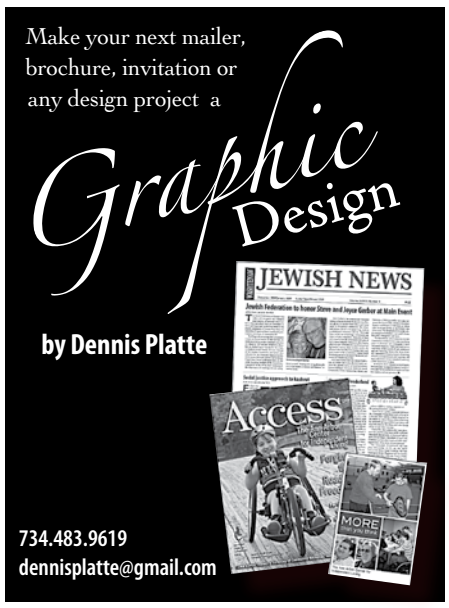
Doron said that in light of complaints submitted by the Reform and Conservative movements, the ministry is considering changing its criteria for 2013 to allow for part-time salaries. Reform and Conservative advocates say the change is coming too slowly; last week's court petition is an attempt to push things along.

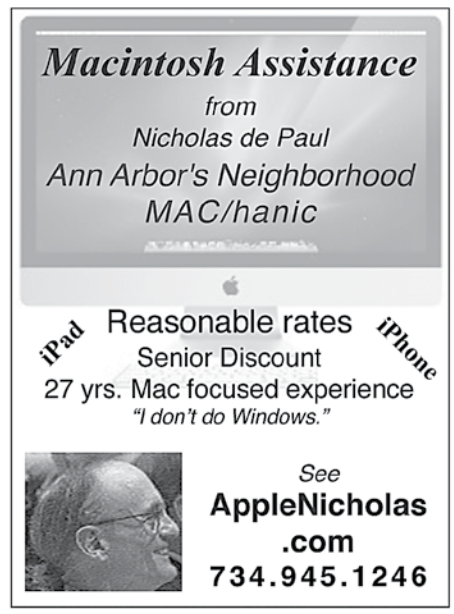
"It's hard to move these things without the courts," said Orly Erez-Likhovski, the lawyer who submitted the petition. Aside from Gold, the other rabbi named in the petition is Benjie Gruber, a Conservative rabbi from Kibbutz Yahel in southern Israel.

Gold says she sees one potential glimmer of hope: the makeup of the new Knesset.

The Yesh Atid party, which controls 19 seats, includes advocates for religious pluralism such as the liberal Jewish scholar Ruth Calderon. In her inaugural Knesset speech, Calderon called for equal state support for secular and pluralistic institutions on par with Orthodox ones. Gold hopes that means a wider push for the rights of non-Orthodox rabbis.

"Meaningful change can happen in the Knesset," Gold said. "It would be healthier if some of these decisions were coming out of the government and we wouldn't have to run to the court." ■





In experiencing real freedom, the importance of boundaries

By Dasee Berkowitz

NEW YORK (JTA)—We have a love-hate relationship with boundaries.

We hate being confined or told what to do. Many adults don't like having a boss, and many schoolchildren get annoyed when the answer is "no." Boundaries limit our individuality, intrude upon what we want to do and sometimes feel like an arbitrary obstacle to getting what we want.

For children, limits of time (bedtime), sources of enjoyment (how much ice cream for dessert) or behavior (being scolded for shooting a toy bow and arrow around the living room) can seem like arbitrary rules that stymie their ability to fully enjoy the activity at hand in favor of some far-off goal that only their parent understands. As a grown-up, when I see a sign that says "Keep off the grass," I want nothing more than to frolic in my bucolic surroundings.

But we also love boundaries because we know that without them, life would be chaotic.

As a parent, we know setting firm boundaries helps us raise our children and run our households. As a global citizen, we know that boundaries help us create civilized societies. And as Jews we know that boundaries help define who we are and what our purpose is.

We love boundaries because we know that without them, life would be chaotic.

No holiday helps us understand this more than Passover.

The form of the holiday is all about boundaries. The flow of the seder—not to mention the very word itself, which means order—requires us to take each step at a time, in a certain sequence. The rabbis teach that one does not fulfill one's obligation of the seder until we have completed speaking about the pascal offering (pesach), matzah and the bitter herbs (maror).

The themes of Passover also require a degree of prescriptive recitation. On seder night we travel from slavery to freedom, from being idol worshipers to worshiping God, and in the words of the haggadah, from degradation ("genut") to praise ("shevach").

We understand these central themes of the holiday by the rituals on seder night. We have particular symbols on the seder plate. We ask four questions, hinting to us that our ability to ask questions itself is an act that reflects our status as free people. We drink four cups of wine, which relate to four languages of redemption from the Torah itself, when God says, "I will take you out from under the burdens of Egypt"; "I will save you from their bondage"; "I will redeem you"; and "I will take you to me as a people."

Recited in this sequence, we are encouraged to reflect how liberation from Egypt is a process from physical subjugation to forging a new relationship with God.

Our story of liberation is a carefully scripted narrative. And while creativity is not only allowed on seder night but encouraged (in fact the haggadah itself exhorts, "anyone who increases the telling of the story of the Exodus from Egypt is praiseworthy"), the prescribed ritual matters.

It's counterintuitive. If we are celebrating freedom, why can't we be free to choose how we want to celebrate a holiday of freedom? A Jewish Woodstock? An intellectual salon contrasting the haggadah with other literary works of freedom? Freedom drum circles with a "L'chayim" to Elijah at the end?

Freedom from slavery is one kind of freedom that we celebrate on Passover, but that is only half of the story. We were liberated from Egypt not to wander as free spirits in the wilderness but for a purpose—to serve God. The words are interesting here—we escape from "avodah kasha" ("difficult labor"), which the Egyptians forced upon us, to "avodat Hashem" ("worship of God") and a system of life that God reveals to Moses and the children of Israel at Mount Sinai 50 days later. The fulfillment of Jewish freedom is a life of commitment, direction and purpose.

We can understand what a purpose-driven freedom means from the Pirkei Avot (the Teachings of our Fathers) interpretation of the verse from Exodus, "the word of God was harut [engraved] on the stone tablets [that Moses brought down from Mount Sinai.]" (Exodus 32:16) In Pirkei Avot 6:2, Rabbi Joshua ben Levi writes, "Don't read carved [harut] but rather freedom [heirut], for there is no free person other than one who is occupied with Torah."

Here there is a word play between "engraved," which connotes rigidity, and "free." If we neglect a relationship with the Divine, which is established here through the study of Torah, and more broadly with our Jewish tradition and the ethical system that has been passed down to us through the generations, then we lack freedom.

Creativity is not only allowed on seder night but encouraged… the prescribed ritual matters.

One of the lessons of Passover is that only within boundaries and structure can we experience true freedom. When we create appropriate physical boundaries for our children, they are able to play and express themselves freely. When we embrace the boundaries of Jewish commitment through holiday and Shabbat celebration and learning, we open up for ourselves the contours of a meaningful life. We fill our lives with the grand narratives (of pursuing justice and working to free slaves) and lofty ideals (like the importance of Shabbat and turning off our ego-driven selves for a day to become attuned to our souls.)

And when we see that our duty as global citizens requires us to put others' needs before our own desires, we create caring societies.

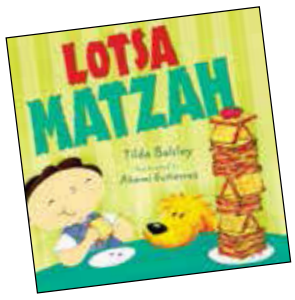
This Passover, celebrate the commitments you have made—to your family, your Jewish community and the world, and feel truly free. ■

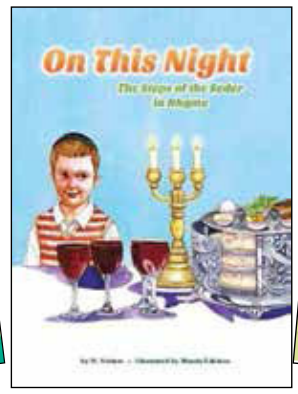
In new children's books, it's rhyme time about matzah and the seder

By Penny Schwartz

BOSTON (JTA)—Years ago, Nancy Steiner set out to make her family seder a bit more entertaining for her own young kids. She wrote a poem that became very popular among family and friends.

On This Night: The Steps of the Seder in Rhyme, Steiner's first published children's





book, is an updated version of that poem with large format, brightly colored illustrations by Wendy Edelson that will appeal to religiously observant families.

Along with *Lotsa Matzah*, it's one of two new Passover books for the youngest children to enliven the beloved holiday.

On This Night features lively rhymes that follow the 14 steps of the seder, with each section identified by its Hebrew name.

In a phone interview with JTA from her home in Los Angeles, Steiner says she hopes the rhymes not only entertain but also reveal the heart of the holiday and the meaning behind the seder.

Part of the verse reads: "Telling the story each year like it's new helps us to feel that it's what WE went through."

Edelson's lively illustrations of the seder night depict a contemporary religiously observant family with a modern aesthetic. Young girls and boys, whose heads are covered with kippot, are shown participating fully in the seder's activities. A fuzzy yellow duckling tags along for the festival.

Lotsa Matzah (Karn Ben), a board book by Tilda Balsley and illustrated by Akemi Gutierrez, sets the beat with lighthearted rhymes about matzah and Moses, and the hunt for the afikomen. One double-page spread offers some tempting ways to enjoy eating matzah—with "syrup on fried matzah brei. Matzah pizza, cheese piled high."

"So shout it out! Hurray for matzah! It's Passover and we'll eat lotsa."

Gutierrez's cartoon-like illustrations will delight kids with lots of smiling faces and a madcap hunt for the afikomen. The front cover boasts a towering stack of matzah crackers with jam and a friendly dog eager to share in the festivities. The book will appeal especially to those aged 1-4.

This year's winner of the Sydney Taylor Award for young readers, recently announced by the Association of Jewish Libraries, is *The Elijah Door: A Passover Tale* (Holiday House). The Old World-style story was written by Linda Leopold Strauss and illustrated with richly detailed colored woodcuts by Alexi Natchev.

The endearing, lighthearted tale is set in Poland (and sometimes Russia). The grown-ups in the Galinsky and Lippa families start a foolish argument over hens and geese that divides their town. With Passover approaching, the children of the two families plot a reunion, inspired by the hope that comes with Elijah's presence during the holiday.

"Who can resist a folktale about star-crossed lovers with a Jewish twist and a happy ending?" commented Aimee Lurie, chair of the Sydney Taylor Awards Committee.

The book stands out for its "lovely woodcut illustrations, creative problem solving and positive Jewish message of loving your neighbor," writes Lurie, librarian at the Agnon Jewish Day School in Cleveland. "It all adds up to a story children will want to hear more than once." ■

On February 11 at 6 p.m. Danny Siegel, micro-philanthropy expert, speaks to 6th and 7th Grade students and their families with an eye towards mitzvah projects for Bar/Bat Mitzvah students

plum market®

Live Well, with Taste™

Prices valid in-store through March 31st, 2013 or while supplies last.

Your Destination for Passover Wines

We also stock hundreds of Kosher for Passover grocery items!

Introducing

Madeline Triffon

Plum Market's First Lady of Wine

Meet Madeline, our Master Sommelier and **America's first female, Certified Master Sommelier.** Her impressive knowledge and contagious passion for wine is showcased in our new program - **MAD PICKS** - designed for the Curious and Connoisseurs alike.

MAD PICKS by Madeline Triffon

Showcasing over-performing wines at any price point!

Steal — **$10-ish Wines** Next to Nothing!

Deal — **Wines Around $20** Medium-Premium

Unreal — **$30+ Wines** The Best of the Best

Steal — MAD PICKS by Madeline Triffon

$9.97 LIST $13

Ben Ami Chardonnay 2011 Galil (Israel)

Ideal "family table" white wine—light-bodied, dry and smooth, with attractive pear-apple fruit. A ringer for a French Chardonny from the Mâcon! Well-crafted with broad appeal. (Mevushal)

Deal — MAD PICKS by Madeline Triffon

$12.97 LIST $15

Gilgal Cabernet Sauvignon 2009 Galilee (Israel)

Super-friendly Cabernet with classic blackberry fruit. Balanced, gently drying, medium-full. Modern and approachable but with the firm structure and "edge" one expects from Cab.

Unreal — MAD PICKS by Madeline Triffon

$20.97 LIST $26

2011 Chateau de Parsac Montagne Saint-Emilion (France)

Medium-full, complex, and smooth. Classic Bordelaise character of cedar, cigar box and blackberry fruit, with an earthy tone that says "Europe." (Mevushal)

We feature the best prices on over 60 selections of Kosher wines from Israeli and boutique wineries!

Plum Market West Bloomfield LIQUOR
6565 Orchard Lake Rd

Plum Market Bloomfield
3675 West Maple Rd

Plum Market Ann Arbor
375 North Maple Rd

www.plummarket.com

plum market® Live Well, with Taste™

Save 15%

From Your Next Purchase at Plum Market

0 00000 40656 7

Offer excludes beer, wine, liquor, gift cards, bottle deposits, catering, and sales tax, and is not valid with any other discounts. Limit 1 use per guest. Valid in-store through 3/31/13.

www.plummarket.com

New haggadahs: Edgar Bronfman's and an interactive version for kids

By Penny Schwartz

BOSTON (JTA)—Francine Hermelin Levite and Edgar Bronfman have been using unique versions of the Passover Haggadah for years. Now both have decided to publish their versions of the Exodus story.

Hermelin Levite, 43, the mother of three school-aged children, is the author of *My Haggadah: Made it Myself*, (http://madeitmyselfbooks.com), an interactive version for children of the ritual-laden book that is now available on Amazon.

Bronfman, 84, the business giant and Jewish philanthropist, offers *The Bronfman Haggadah* (Rizzoli) illustrated by his wife, the artist Jan Aronson.

Hermelin Levite's journey to publishing a Haggadah began about eight or nine years ago when she joined some unaffiliated young Jewish families living in lower Manhattan who were banding to create a Passover celebration. Growing up in Detroit, Hermelin Levite says she enjoyed lively and inspirational seders led by her father, who followed the traditional haggadah embellished by music he composed and other innovations. But she knew it was not a universal experience.

Hermelin Levite, a one-time journalist, educational software developer and graphic designer, volunteered to compile the haggadah. She said it had to resonate with kids and families of multiple backgrounds.

She also was motivated by the needs of her young son, who has severe food allergies to nuts, chicken and wheat.

"He was allergic to the food of Passover," she recalls thinking and vowed to create a seder in which he could participate.

Hermelin Levite recognized that children communicate in various ways.

"The book is designed to invite artistic expression ranging from simple stickers to more complex collage and discussion," she said, adding that her husband, also a graphic designer, helped with the images.

Over the years, her do-it-yourself, hands-on haggadah has become popular through word of mouth. Last year she decided to self publish and was amazed with the number of orders from far-flung locales such as Budapest and Hong Kong.

This year, with a grant from Reboot, a nonprofit that supports innovative projects to engage young, unaffiliated Jews, Hermelin Levite is traveling across the country introducing the haggadah to new audiences. The spiral-bound haggadah will appeal to kids with all levels of knowledge of Jewish observance.

To illustrate the passage of the four children—the wise, wicked, simple and silent—the haggadah offers four blank faces in which kids are asked to draw the personalities of guests at their seder. Blessings are written in Hebrew with English transliteration.

In retelling the Exodus story, children are presented with an empty suitcase and asked to think about what they would take if they had to leave in a hurry. Hermelin Levite hopes the provocative questions spark conversation.

She credits her Jewish education and a family that fostered a love of Jewish experience with the inspiration for creating the haggadah.

"I used to think I was an accidental children's book author," Hermelin Levite wrote to JTA in an email. "But given my upbringing, professional path and journey raising my kids, [writing the haggadah] seems to make the perfect sense."

Bronfman, too, has fond memories of his childhood seders as joyful gatherings of family, but says they were uninteresting, uninformative and rote. Over his lifetime, dissatisfied with the available haggadahs, he has cut and pasted passages from various versions to create more engaging seders in his own home. A few years ago he decided to create his own haggadah. "I wanted to get all the words right," he said. The popularity of Passover offers a unique opportunity, he tells JTA.

"We have a chance to teach young people what Judaism is about," Bronfman said.

Children's author Eric Kimmel, the author of *Wonders and Miracles*, a Passover companion filled with art that in 2004 won a National Jewish Book award, applauds that spirit.

"If the traditional version doesn't work for you, come up with something else," he advocates, with a nod to the tradition but also with a dose of disrespect, he adds with a laugh. "What's important is to follow the biblical injunction to tell your children the story of Passover."

The Bronfman Haggadah (www.rizzoliusa.com/book.php?isbn=9780847839681) is written entirely in English—Bronfman quips it's to appeal to most American Jews, who do not know Hebrew. The reading takes about an hour-and-a-half. Unlike the traditional haggadah, Bronfman includes Moses, who he holds as a role model of a leader who asks questions and disrupts the status quo. But all the characters of the Exodus, including God, are represented as metaphor and not historical facts, he writes.

Welcoming Elijah the prophet earlier in the seder underscores the Jewish value of welcoming in strangers, Bronfman says.

New words to the popular song "Dayenu" express gratitude for establishing a homeland in Israel. Bronfman ends the seder with a call for spiritual peace in Jerusalem among Israelis and Palestinians, Jews and Arabs, and all warring peoples.

Notably, Bronfman expands the narrative of the traditional haggadah to include the giving of the Ten Commandments at Mount Sinai. While the foundation of Jewish law is the theme of Shavuot, he acknowledges that most Jews are unaware of the holiday that follows Passover.

"Freedom doesn't mean anything without the responsibility of law," Bronfman tells JTA. "To be free is a privilege we too often take for granted."

Arsonson, who has fond memories of Passover seders growing up in New Orleans, spent nearly a year working on the illustrations for the *Bronfman Haggadah*, determined to avoid cliched images. To keep the images fresh—and to entertain youngsters—she changes up the artistic styles from one page to another—some are realistic, others abstract or geometric—and also varies the mood and colors. A biblical map of the Exodus depicts the possible routes traveled by the Israelites.

For the Ten Plagues, Aronson draws a large singing insect that will capture the attention of children. Miriam's tambourine is vibrantly colored with long flowing ribbons that complement the joy described in the narrative as the Israelites escape bondage. ■

On kibbutz, secular seders stray from tradition

By Ben Sales

(JTA)—The families surround long tables covered by white tablecloths. Festive decorations line the walls, and the kitchen is free of chametz, the leavened foods forbidden on Passover. Seder plates sit in front of hungry participants.

But instead of someone reading the Haggadah or reciting the kiddush over wine, the crowd sings a modern Israeli kids' song about Passover: "Great joy! Great joy! Spring has arrived, Pesach is here!"

So begins the holiday at Ramat Yochanan, an 80-year-old secular kibbutz near Haifa.

Many secular Israelis attend traditional seders on Passover; as with American Jews, the seder is one of Israel's most widely performed religious rituals. Several of Israel's oldest kibbutzim depart from tradition, however, and conduct secular seders according to their own sensibilities rather than the dictates of the traditional Haggadah.

At many secular kibbutzim, the emphasis is on the themes that motivated their founders to settle the land nearly a century ago: freedom, nature and the Jews' return to the land of Israel.

Ramat Yochanan's seder does not "tell midrashim, how many plagues happened at the sea, this and that," said Miri Feinstein, who organizes the meal. "Our conversation about leaving Egypt and guarding the freedom of the other is more important."

Its Haggadah features illustrations of landscapes and Jewish history drawn by a kibbutz member from the 1940s and includes biblical verses not found in the traditional text—from the book of Exodus as well as from "Song of Songs," which traditionally is read on Passover.

At Kibbutz Ein Shemer, near the Mediterranean coast, the seder is marked by children's plays, Israeli folk sing-alongs and musical performances. Hundreds of kibbutz members and their guests attend. The kibbutz Haggadah, which it has used for decades, has four sections: spring, from freedom to slavery, peace and the land of Israel. The division is a nod to the sets of four (cups of wine, sons, etc.) that pepper the original Haggadah.

"We see it as the founding holiday of our nation, which we celebrate according to our rules," said Anna Sasson, who has been running the Ein Shemer seder for 15 years. "We give it its own character from our secular world, and we have a lot of love for tradition, homeland, agriculture, spring and freedom."

As at other kibbutzim, Ein Shemer pays homage to the seder's religious roots in its Haggadah by quoting heavily from the Bible, using verses describing springtime or the Exodus.

Shlomo Deshen, author of "Secular Israelis on Pesach Night," says kibbutzim long have led the way in making Passover a modern Israeli holiday of "Zionism, socialism, humanism."

"The holiday inspired creative ceremonies whose greatest expression was through the new Haggadahs of the kibbutz movement," Deshen wrote.

Today, even many religious Israelis have incorporated nontraditional elements such as children's plays and modern songs into their own seders. But the kibbutzim take things further.

At Ramat Yochanan, one of the community's Passover highlights is a gathering on the holiday's first day in a wheat field for a reenactment of a ceremony described in the Talmud: the wheat harvest celebration.

"Is the sun coming?" asks a man standing on a stage. "Is it time for the harvest?"

"Yes!" the members answer. The kibbutz's boys then rush into the field to grab sheaves of wheat and throw them into baskets held by the community's girls. The girls swing the baskets up and down and side to side while a leader reads passages from the Bible about the wheat harvest and settling the land. A choir and band then perform on stage while kibbutz members sing and dance to Israeli folk songs.

Kibbutz Mishmar Haemek, in northern Israel, stages a smaller harvest ceremony.

"Our holiday is based on our being an agricultural town and the spring being an awakening," said Raya Shlomi, who runs the kibbutz's seder. "We also have the story of the Exodus from Egypt, but unlike a traditional seder, where God performs all the miracles, Moses plays the central part."

As the kibbutz movement has changed in recent decades, becoming less communal, the seders at Ramat Yochanan have shrunk. Decades ago, more than 1,000 people used to turn out for the holiday celebration; today the number is down to 400, according to Feinstein. Most kibbutz members now choose to celebrate at home with their families, she says.

"People need to feel like the seder is theirs and that they're not sacrificing themselves," she said. "The collective used to be in the center. Now the individual is in the center, and he needs to decide what's appropriate for him."

Feinstein isn't ready to give up on the communal meal.

"What I see in the kibbutz seder is 'brothers sitting together,' " she said, quoting a famous biblical verse. "Even when we were poor, we always invested in Passover. People want to safeguard the community." ■

Benard L. Maas Foundation Family Concert

ANN ARBOR SYMPHONY ORCHESTRA
A²SO
MUSIC IN THE KEY OF A²

Around the World with Music

Arie Lipsky, Conductor

March 17, 4:00 p.m. | Michigan Theater
Preconcert FUN at 2:30!

with special guest Adé Williams, violin, performing
Tchaikovsky's Concerto for Violin, 3rd Movement

Your seat is waiting...
Call (734) 994-4801 or click a2so.com

michigan council for arts & cultural affairs
ART WORKS. arts.gov
SAINT JOSEPH MERCY HEALTH SYSTEM

ANN ARBOR SYMPHONY ORCHESTRA
A²SO
MUSIC IN THE KEY OF A²

Scheherazade

Arie Lipsky, Conductor

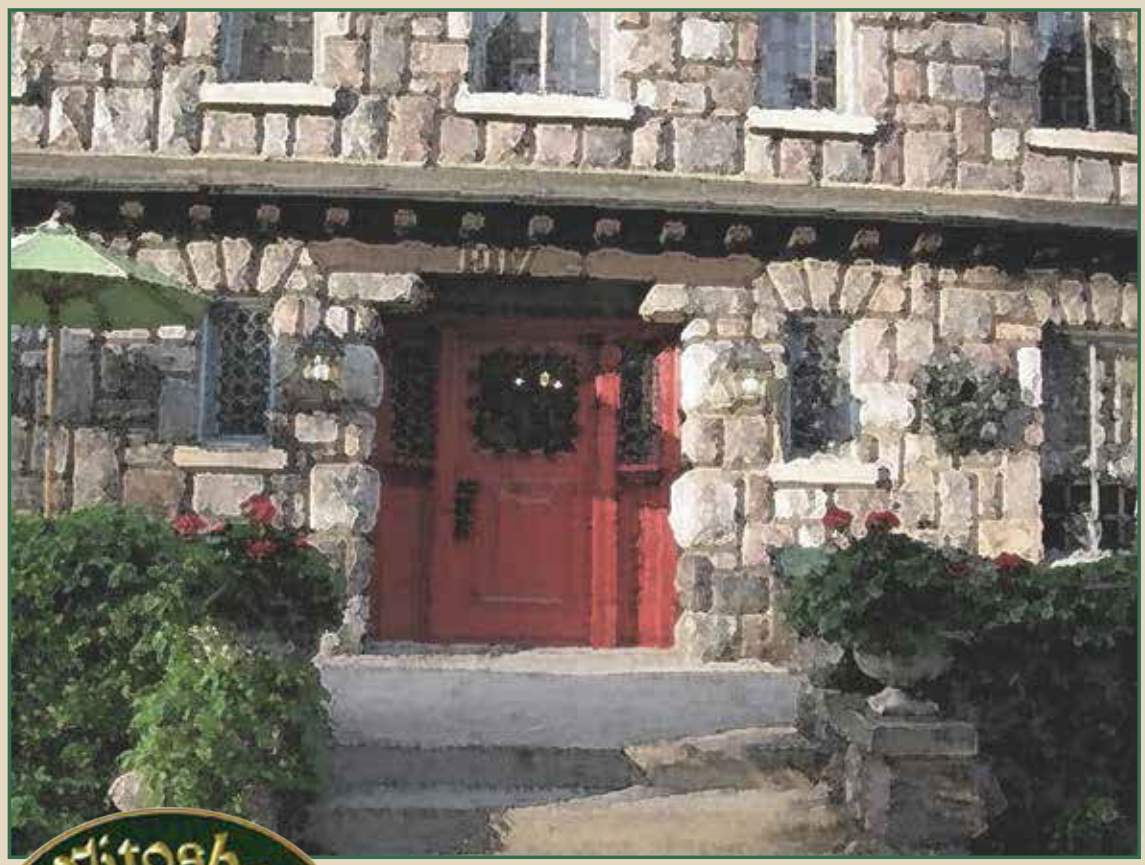
Friday
March 15, 8:00 p.m.
Michigan Theater

with special guest
Amit Peled, cello

featuring:
Rimsky-Korsakov, *Scheherazade*
Chambers, *Crazed for the Flame*
Elgar, *Cello Concerto in E minor, Op. 85*

Your seat is waiting...
Call (734) 994-4801
or click a2so.com

michigan council for arts & cultural affairs
ART WORKS. arts.gov



Vitosha B&B Guest Haus

1917 Washtenaw Avenue, Ann Arbor, MI 48104
tel: (734) 741-4969
e-mail: info@a2vitosha.com
visit our website at www.a2vitosha.com

Serving the discriminating diner,
with whole foods breakfasts: vegan, "cosmopolitan kosher" & halal.

Vitosha Guest Haus Inn serves as a sophisticated lodging,
cultural and conference venue just minutes from Central Campus classrooms, Beth Israel Synagogue and Hillel . . .
retro', yet cyber-savvy.

Transforming whiskey production in distillation's birthplace

By Sean Savage/JNS.org

Modeled on the extraordinary success of the craft beer movement—which has revolutionized the beer industry in the United States by emphasizing small-scale specialty production —the micro-distilling revolution has similarly reshaped the landscape of American whiskey production with its emphasis on local authenticity and character.

A British-born Israeli and his sabra partner are teaming up to bring this phenomenon to Israel by becoming Israel's first-ever artisanal whiskey producer, the Milk and Honey Distillery.

"We intend to make a whiskey that can stand on its own two feet," Simon Fried, one of the founders of Milk and Honey," told JNS.org. "Not only to make a whiskey from Israel for the first time, but a good whiskey that will be respected around the world."

At first glance, it may seem out of place to produce whiskey in the Middle East. But many may not realize that the science behind whiskey production—distillation—originated in the region thousands of years ago as alchemy, a sort of mythical pseudoscience that attempted to produce gold from other elements.

Evidence points to numerous ancient Middle Eastern civilizations—such as the Mesopotamians, Egyptians, Greeks and even Jewish alchemists—experimenting with distillation. Even the Bible alludes to King David as being an expert alchemist as well as several prophets, including Elijah, Isaiah and Ezekiel. Another famous Jewish alchemist was a woman known as "Mary the Jewess" who lived in the first century CE in Alexandria and experimented with boiling and distilling, according to the Jewish Virtual Library.

It is based on this rich Middle Eastern tradition that whiskey was born. According to legend, Irish monks and soldiers traveling to the Holy Land as part of the Crusades (some say even earlier) first learned of the process of distillation from Middle Eastern alchemists and began producing whiskey when they returned. (In fact, this reporter's own Irish ancestors may have also played a role in this legend. It is told that in 1276, that an Irish landlord named Sir Robert Savage—who also reportedly traveled to the Middle East on Crusade decades earlier—would serve his soldiers whiskey before going into battle, a sort of early liquid courage).

Aside from the legend, it is known that the process of distillation, like beer and wine production before it, originated in the Middle East and then spread to Europe. This is seen in the language and equipment we use to produce alcohol today. The word alcohol comes from the Arabic al-kuḥl, a powder used as eyeliner, and the alembic, the predecessor to the pot still used in whiskey and brandy production. This history can also be traced back by using the word whiskey itself, which comes from the Gaelic uisge beatha or Latin aqua vitae, or "water of life," as it was known in antiquity.

PHOTO CREDIT: RACHAEL CERROTTI

The Bushmills Whiskey Distillery in Bushmills, Ireland

Today, in a region bereft of alcohol production, Israel has seen a boom in its alcohol industry. Israeli wines have become world-renowned for their quality and taste, redefining what it means to be a kosher wine, while Israeli-produced beers such as Goldstar and Maccabee have become popular everyday drinks. Israel has also seen the craft beer phenomenon come to its shores with the opening of numerous brew pubs throughout the country.

As a result, Israel seems primed for the latest alcohol trend, micro-distilling. That's where the Milk and Honey Distillery comes into play, seeking to grow the legacy of the "water of life" and connect with its Middle East roots. Despite that history, Milk and Honey's Fried said that to be taken seriously, whiskey producers must look outside the Middle East and learn from the best in the world in places like Ireland, Scotland and the United States.

"I have experience in the Scottish whisky industry and have been in touch with Scottish whisky and Irish whiskey consultants to help to produce a proper whiskey," Fried told JNS.org.

PHOTO CREDIT: JOHN HASLAM.

Whisky barrels at the White and MacKay distillery in Invergordon, Scotland

But despite tapping into Scottish and Irish know-how, Fried is determined to incorporate as much from Israel as he can, such as using Israeli and Jewish themes for branding and marketing, using as many Israeli ingredients as possible, and even taking advantage of Israel's unique topography and climate.

Fried said that producing whiskey in warmer climates such as Israel's might bring advantages.

"The Indian-produced whiskey Amrut, which has won numerous awards for its single malts, produces its whiskey quicker while maintaining high quality because the warmer climate helps to speed the ageing process," he said. Additionally, Fried said he might consider ageing some of his barrels down by the Dead Sea—the lowest place in the world. While Israel is famous for its frustrating bureaucracy, Fried said it shouldn't be too difficult to get a distillery running soon.

"There isn't much red tape in Israel when it comes to producing whiskey," he said. "Israel doesn't have much of a history in alcohol and as a result doesn't have a legacy of laws left over from prohibition, like in America, that stunted the growth of American craft beer and whiskey until recently."

But Fried's biggest challenge may be Israelis themselves. While beer and wine are very popular in the Jewish state, vodka is very popular within the country's large Russian community, and Arabs consume moonshine-like Arak, there isn't much of an appreciation for whiskey in Israel.

"There will be a lot of educating to do," Fried said. With some strong investors already in place, however, Fried said he fully expects to begin whiskey production by the end of 2013 or early 2014.

"We eventually plan on having a fully functioning distillery with a visitor's center to educate and allow people to experience the whiskey culture," he said. ■

A special note to whiskey connoisseurs: The author, keeping in line with his Irish heritage, chooses to spell whiskey with an "e" rather than "whisky."

In SodaStream boycott push, Palestinians may be the victims

By Ben Sales

MAALE ADUMIM, West Bank (JTA)—For proponents of the Boycott, Divestment, Sanctions movement, SodaStream would appear to be a straightforward target.

The Israeli company, which sells a popular kitchen gadget that turns tap water into carbonated drinks, has a large factory in a West Bank settlement. When SodaStream announced that it would run an ad during the Super Bowl, the pro-Palestinian boycott campaign against the company reached a fever pitch.

But for hundreds of Palestinians, SodaStream isn't a target; it's their employer.

On a recent afternoon, women wearing hijabs hurried to their shifts at the plant located in Ma'ale Adumin, a suburban settlement about 15 minutes west of Jerusalem. Some 500 West Bank Palestinians work at the site, in addition to 400 Arabs from eastern Jerusalem and a mix of 200 Israeli Jews and foreign workers, including refugees from Africa.

The Maale Adumim factory has an on-site mosque and a synagogue, and Jewish and Arab employees share the same dining hall. SodaStream has two other facilities in Israel, in Ashkelon and the Galilee town of Mount Tabor. The Galilee factory employs several hundred Israeli Arabs. "Everyone works together: Palestinians, Russians, Jews," a Palestinian employee named Rasim at the Maale Adumim site told JTA. Rasim has worked at the plant for four months and asked that his last name not be published. "Everything is OK. I always work with Jews. Everyone works together, so of course we're friends."

For SodaStream CEO Daniel Birnbaum, treating Arabs and Jews equally is a doctrine, not a convenience.

"We practice equality and full cooperation both on the job and off it," Birnbaum told the Arab publication Al Monitor in a recent interview.

When he was invited to the Israeli president's residence recently to receive an award, Birnbaum brought with him a few Palestinian employees and insisted on undergoing the same rigorous security checks to which they were subjected, Birnbaum told Al Monitor. When it came time for Birnbaum's speech, he broke with protocol and publicly upbraided his host, President Shimon Peres, for the unequal treatment that his Palestinian workers had received, including strip searches down to their underwear. "We are committed to continue serving as a bridge and to sowing hope," Birnbaum said in his speech. "Who knows as well as you, Mr. Peres, how important it is to remain optimistic that one day there will be peace?"

SodaStream's case, some say, is one example of how boycotting an Israeli company doing business in the West Bank can end up hurting the very goals that boycott proponents say they are trying to achieve: Palestinian rights and Israel-Palestinian peace.

"The SodaStream situation is extremely complicated because it's a clear case of where the owners are making real efforts to engage the Palestinian workers with fair wages and in management positions," said Kenneth Bob, president of the liberal Zionist group Ameinu, which supports the establishment of a Palestinian state in the West Bank but still opposes boycotts of settlement products. "At the same time, it does on some level strengthen the occupation because it's a factory over the Green Line," the boundary between Israel and the West Bank.

Advocates of BDS say supporting SodaStream amounts to supporting Israel's occupation of the West Bank and that boycotting the company is an effective way to support Palestinian national aspirations. "In the absence of global and international political pressure for Israel to abide by international law, BDS hopes to use nonviolent pressure to get Israel to stop the occupation," said Kristin Szremski, a spokeswoman for the Interfaith Boycott Committee, a pro-BDS group. "The boycott of SodaStream felt like it was a great opportunity to raise awareness about settlements and thwart SodaStream's effort to get into the American market."

Szremski dismissed the argument that hurting SodaStream could hurt the livelihood of Palestinians, calling it "a way to obfuscate" the issue.

"The point is not just to make SodaStream go out of business," Szremski told JTA. "Were there no settlements to begin with, Palestinians could be working their own lands. The fact that a worker goes to work every day does not indicate that it is a good thing."

Another Palestinian worker at SodaStream's West Bank site, who gave his name as Mmdoh, said politics don't enter the workplace.

"We don't get into that," said Mmdoh, 34. "I feel normal. I don't have conversations about it."

For its part, SodaStream sees growth on the horizon. Its Super Bowl ad cost about $3.7 million, according to Ad Age, and won notice not just for its exploding bottles of brand-name sodas, but because a version of the ad highlighting digs at Pepsi and Coca-Cola was rejected by CBS, which broadcast the game ■.

JCC's ECC staff planning an exciting summer at Camp Keshet

Peretz Hirshbein, special to the WJN

It may be the middle of winter, but the preschool staff of the Jewish Community Center of Greater Ann Arbor's Early Childhood Center (ECC) has already started planning for a great summer. Summer at the ECC means it's time for Camp Keshet, the ECC's dynamic summer program for preschoolers. This summer the Camp Keshet staff is planning even more exciting nature experiences, great field trips, more fun at the pool, and an even more enriching time in the camp's unique outdoor learning environment that stimulates children's learning in all developmental areas. And with the cooperation of nature, the Camp Keshet gardens should produce even more veggies for campers to sample right off the vine.

So why do children need outdoor learning? According to Mary Rivkin, author of *The Great Outdoors*, children today know less about nature, the flora and fauna of their immediate environments than prior generations, since their knowledge comes from sources like books and television, rather than direct experience. Direct experiences with nature teach children to treasure the environment and provide the emotional attachment to our world that will inspire them to engage in *tikkun olam,* repairing the world.

The centerpiece of the camp program is the outdoor classroom environment. Utilizing large tents for art, block, and manipulative areas, the camp provides the children with interest areas and materials that are familiar. Taking the House area outside transforms it into the camping area, as children have access to a camping tent, fire ring, and other camping equipment. By bringing familiar materials outside, and by adding materials that can only be used outside, children experience the familiar in a completely different way.

Work Time 2012

On a typical morning at camp, campers have the chance to do activities like painting, building, or gardening in a small group with their teacher. They also have a chance to make their own choices during work time, the centerpiece of the morning, when they can choose to work with any of the materials available in the learning environment. Frequent sights include children painting, building with lumber, exploring nature with magnifying glasses, and experimenting with pulleys and buckets. On Tuesdays and Thursdays, Camp Keshet travels to the tot pool at nearby Buhr Park for an hour of swimming. Wednesdays feature field trips, walks to the local library, or exploring a nearby nature reserve. Last summer Camp Keshet went on field trips to Michigan Stadium, a nature preserve, the Farmer's Market, and Oz's Music. Every summer also includes an Independence Day celebration, and visits from special guests, such as rabbits from the Great Lakes Rabbit Sanctuary. This summer Camp Keshet will have the opportunity to take some very special field trips to the beautiful site of Camp Raanana!

Field trip to Farmers Market

Ever since the staff at the ECC took Camp Keshet out of the building and into an outdoor learning environment, the teachers noticed that the children had far richer experiences outdoors, using the same materials that they might have used inside. The book area, set under a large hickory tree had the same kinds of books and comfortable places to sit as existed inside. But teachers reading with children outside noticed that, "Sitting on a blanket and reading a book was a science activity. Hickory nuts, leaves, and twigs were on the ground. Squirrels were in the treetop gnawing on the nuts and dropping pieces of the hulls down on the ground. Insects were crawling on the bark of the trunk!"

Research on children and outdoor learning indicates that spending time outdoors reduces

continued on next page

Our team of specialists creates **mortgage solutions.**

Camp Keshet, from previous page

conflict as well. ECC teacher Michelle Paris noted that, "Even though children often worked close together, we saw much less conflict between children in the eight weeks we spent in the outdoor classroom." Spending time outdoors reduces stress levels, allowing people of all ages to respond to potential conflict far more calmly. Lowered stress also increases people's ability to concentrate and be aware of what is going on around them

Learning experiences taking place outside have a richness missing from the same experiences indoors, as the changing natural world adds layers of learning. The American Jewish community realized long ago how important outdoor experiences are for children, playing a major role in the development of Fresh Air Fund camps across the country. According to nature education advocate Richard Louv, author of Last Child in the Woods, outdoor education is so valuable because it focuses on, "the elements that have always united humankind: driving rain, hard wind, warm sun, forests deep and dark—and the awe and amazement that our earth inspires, especially during our formative years." ■

For questions about Camp Keshet, contact Peretz Hirshbein, JCC Early Childhood Director, at 971-0990 or ecc@jccfed.org, or visit the JCC's website at www.jccannarbor.org.

Campers at Camp Gan Israel focus on healthy eating

Mendy Rimler, special to the WJN

Though schools often get the blame for poor nutrition and lack of physical activity, summer camps aren't always a healthy solution. Summer camps can present a conundrum when it comes to nutrition: While the typical day is packed with a broad array of calorie-killing physical activities, most camps take a unhealthy approach to food, usually serving whatever kids like.

A recent study published in the American Journal of Public Health found that while school nutrition may not always be ideal, the structured nature of the school year, which includes scheduled meals, snacks and recess may benefit children more than the food they eat in the summertime. What's more, parents who pack lunches in the summer tend to stick to packaged products that hold up in the hot weather.

Enter Shternie Zwiebel, director at Camp Gan Israel in Ann Arbor, where healthy eating is taking center stage this year. "We're incorporating healthy eating and the benefits of good nutrition into every part of our curriculum at camp," she says. At the beginning of the day, counselors will weave the theme of healthy eating at assembly time, and they will discus with children at mealtimes the nutritional benefits of the particular foods they are eating.

This new push also means less food prizes. "We're focusing on incentives that don't include candies and treats," explains Zwiebel. That's not to say camp will be less fun, just fun in a more wholesome way.

To wit: Zumba dancing is a new feature this year. As a part of the "funshops," a range of activities that children can choose from, they will have the opportunity to join this easy-to-follow, exhilarating calorie-burning dancing fitness program. So when kids choose two activities every day from the iCamp program, they'll have the option to pick Zumba and plenty of other super-fun yet active activities, in addition to the activities they picked from in iCamp last year. Zumba dancing features fast moving music that will keep kids moving for forty-five minutes, while the choreography ensures that they'll stay highly entertained the entire time.

Campers Eviyatar, Yoel and Ofir

Another new iCamp activity is healthy eating, where kids can learn the difference between sugar and fat laden snacks and healthy foods, and even create their own nutritious snacks. That will translate into a full-scale—and organized—invasion of the kitchen at camp, where kids will create edible stick figures out of vegetables, monitor the cookie recipe ingredients to ensure the wholesomeness of the cookies they'll bake and cook original gourmet snacks.

"During lunch, we're going to talk about portion control, and our snacks provided in camp will be of the healthier variety," says Zwiebel. Her efforts to make nutrition a major theme throughout camp will ensure that the advantage of physical activity in the summertime won't go to waste. "Having fun was never this healthy," she beams. ■

For more information about Camp Gan Israel, visit www.mycampganisrael.com or call 995-3276#5

Our team is United with one purpose in mind: to find a mortgage solution that's perfect for you. We know Michigan's neighborhoods and its people. And we love what we do. We're local lenders with the experience, relationships and flexibility you need. Call us today to get the conversation going. Let's get those keys in your hands. United Bank & Trust. Solutions—together.

Charles E. Chapell
Vice President
734.214.2728
NMLS# 746519

Ramona Meadows
Vice President
734.944.3981
NMLS# 164901

UNITED BANK & TRUST™
Solutions Together
ubat.com

888.423.8373 | 2723 S. State St., Ann Arbor, MI 48104

Member FDIC EQUAL HOUSING LENDER

What (not) to expect from Obama's visit to Israel

By Ben Cohen/JNS.org

Sometimes you have to give politicians a little credit. If you heard through the grapevine that two of your friends had been discussing you, with one calling you a "liar" and the other one replying, "I have to deal with him even more often than you," chances are you would cut ties. And that's exactly what former French President Nicolas Sarkozy and U.S. President Barack Obama said, respectively, about the Israeli Prime Minister Benjamin Netanyahu in an unguarded moment at the G20 Summit in France two years ago.

Yet, in the aftermath of this exchange, it is the imperatives of statecraft, and not personal antipathies, that have won the day. This spring—the White House has not released the precise date—the recently re-elected Obama will visit Israel to be hosted by the recently re-elected Netanyahu. Doubtless, every journalist present will be watching both leaders for uneasy body language or facial ticks, as if the entire U.S-Israeli relationship can be interpreted through the fact that Bibi and Barack don't like each other.

While it's true that warm personal relationships have enhanced the foreign policies of certain Presidents—think of Ronald Reagan and Margaret Thatcher, or George W. Bush and Tony Blair—they are not a prerequisite for success. The key issue with Obama's visit to Israel is not whether the President and Netanyahu can learn to like each other, but whether they can agree on common goals. Obama, in the past, has spoken of the importance of putting more "daylight" between himself and the Israelis. Perhaps the White House and Jerusalem might jointly decide that it's time to close the gap, now that Obama and Netanyahu will remain in power until the middle of the present decade.

Perhaps. There remain important strategic differences between the two countries which one visit alone is unlikely to resolve (Obama's decision to thus far avoid a trip to Israel, which outraged sections of the American Jewish community, is actually the least of these.)

To begin with, there is Iran. The Iranian Supreme Leader, Ayatollah Ali Khamenei, has, as expected, rejected the Obama Administration's proposal for direct talks on the mullahs nuclear program—an offer which, depending on your point of view, was either a smart way of outing the Iranians true intentions, or a weak gesture reminiscent of the "reset" policy with Vladimir Putin's Russia. Additionally, there is a change of leadership to consider: Mahmoud Ahmadinejad, the Iranian President, is on his way out, with a June election that may well see his hated rival, Ali Larijani, replace him. Larijani, however, is no reformer. A former nuclear negotiator, he is also, like Ahmadinejad, a Holocaust denier who regularly rants about his desire to destroy Israel. Unless Obama can conclusively persuade Netanyahu that the sanctions imposed on Iran are working, their conversation on this topic is likely to reach the question of pre-emptive military action much more quickly than either would desire.

PHOTO CREDIT: WHITE HOUSE.

(L toR) Sara Netanyahu, Michelle Obama, Benjamin Netanyahu, and Barack Obama

Then there is the situation in the Arab world. Syria, where President Bashar al-Assad's slaughter of his own population continues unabated, is the most pressing concern. America's lack of leadership over the Syrian crisis, which contrasts markedly with France's intervention against Islamist terrorists in the west African state of Mali, has piled doubt upon the endless predictions that Assad's regime is in its final days. Assad's ire has turned again upon Israel, following an air strike in early February against what was reported to be a military research center near Damascus. All this has increased the instability on Israel's northern frontier, which exploded into war as recently as 2006, after Hezbollah, a client of both Syria and Iran, rained missiles on Israeli towns and cities in the region. Nor are any of the post-Assad scenarios particularly comforting, given the rising presence of Islamists in the Syrian resistance.

In addition to Syria, Egypt and potentially the rest of North Africa will be on the agenda as a result of the rise of the Muslim Brotherhood in this part of the world. The Israelis can't be pleased with the continuing provision of more than $1 billion in American aid to Egypt annually, given the anti-Semitic and anti-Israel noises President Muhamed Morsi and his cronies have been making. At the same time, the Americans can point out that Morsi's control over the Egyptian army is far from complete, and that therefore a strong Egyptian military is a useful counterweight to the Islamists.

Finally, there is the Palestinian issue. As well as visiting Israel, Obama will visit the Palestinian Authority, which promises to be a far bigger headache. The Palestinian strategy of pursuing unilateral recognition, and of portraying Israel's attempts to secure the integrity of Jerusalem as a devious scheme to deny them a contiguous state, does not comport well with American policy, however big the disagreements between Obama and Netanyahu have been. In Ramallah, Obama will face a Palestinian leadership whose current modus operandi is to diplomatically isolate, rather than engage with, Israel. Moreover, it is a leadership that remains divided between Fatah in the West Bank and Hamas in Gaza. Nor should we forget that the backing of Hamas by two key American allies in the region, Turkey and Qatar, threatens to bury the PA's talks with Obama into migraine-inducing complexity.

Some readers will already be aware that I've ranked the above topics in order of priority. The Palestinian question is not, as Chuck Hagel, Obama's nominee for defense secretary, believes, the key to stability in the Middle East. Right now, a Palestinian state alongside Israel—the much-vaunted and increasingly tired-looking "two state solution"—will satisfy no one. Arab and Muslim radicals will denounce any hint of a deal as treachery, leaving PA President Mahmoud Abbas, who hasn't exactly established his credentials as an honest negotiator, with little room for maneuvering.

The wisest way of approaching Obama's visit, then, is to do so without expectations. If Obama repeats his pledge made during the election campaign to stand by Israel in the event of an attack, that outcome will be satisfying enough. Presidential visits abroad are, in any case, carefully stage-managed events. The strength of the U.S.-Israel relationship will be tested not while Obama is in the country, but once he is gone. ■

Ben Cohen is the Shillman Analyst for JNS.org. His writings on Jewish affairs and Middle Eastern politics have been published in Commentary, the New York Post, Ha'aretz, Jewish Ideas Daily and many other publications

Despite progress, work remains for next Pope on Israel-Vatican ties

By Sean Savage/JNS.org

The sudden resignation announcement of Pope Benedict XVI left the world stunned. For Israel, the end of Benedict's tenure as Pope concludes nearly two decades of remarkable progress of relations between the Vatican and Israel. But Benedict's resignation also raises uncertainty over the future, regarding the next Pope's policies and issues over the Church's relationship with Zionism and support for the Palestinians.

Despite centuries of mutual mistrust and severe anti-Semitism, early Zionist leaders understood the political importance of the Catholic Church in the Middle East. In 1904, Theodor Herzl, the founder of Zionism, met with Pope Pius X and sought his support for their endeavor. Herzl, however, did not receive the support he was looking for.

"We cannot prevent the Jews from going to Jerusalem, but we could never sanction it. The Jews have not recognized our Lord; therefore we cannot recognize the Jewish people. If you come to Palestine and settle your people there, we will have churches and priests ready to baptize all of you," Pope Pius X told Herzl, according to the Jewish Virtual Library.

PHOTO CREDIT: NATI SHOHAT/FLASH90

Pope Benedict XVI prays at the Western Wall in Jerusalem's Old City on May 12, 2009

After the establishment of Israel in 1948, the Vatican's position on Israel changed very little. The concept of Zionism was little understood within the Church and was contrary to traditional Catholic doctrine, which held that the Jews were destined to wander the Earth for their involvement in the death of Jesus. Diplomatically, the main concerns of the Church related to sovereignty over Catholic holy sites in Israel, including the status of Jerusalem, which had been divided between Israel and Jordan following the 1948 War of Independence. The Church favored an international solution to the Jerusalem issue.

Approval of the reforms known as Vatican II in 1965, however, brought profound changes to the relationship between Catholics and Jews. Most important was the declaration of Nostra Aetate, which changed the Church's position on deicide, no longer blaming Jews for the death of Jesus. But despite the theological shift, the Vatican still did not change its position on Israel.

"A strong concern at that time for Vatican officials was the safety of Middle Eastern Christians and their holy sites in the region amid the Arab-Israeli Wars," Dr. Ruth Langer, professor of Jewish studies at Boston College and associate director of the Center for Christian-Jewish Learning, told JNS.org.

This concern led to relations with Israel being completely left out of the discussion during Vatican II.

Still, the relationship began to improve on both the Jewish-Christian and Israel-Vatican fronts under the leadership of Pope John Paul II.

Born Karol Wojtyla in Wadowice, Poland in 1920, John Paul II was profoundly shaped by his experience of witnessing the Holocaust first-hand as a young man. As Pope, he repeatedly condemned anti-Semitism, commemorated the Holocaust and established diplomatic relations with Israel in 1993, according to the Jewish Virtual Library.

John Paul II's efforts culminated with a trip to Israel in 2000, where he publicly apologized for centuries of Catholic persecution of Jews and placed a note in the Western Wall asking for God's forgiveness.

Nevertheless, important theological and diplomatic issues between Israel-Vatican remained, including issues such as Palestinian statehood.

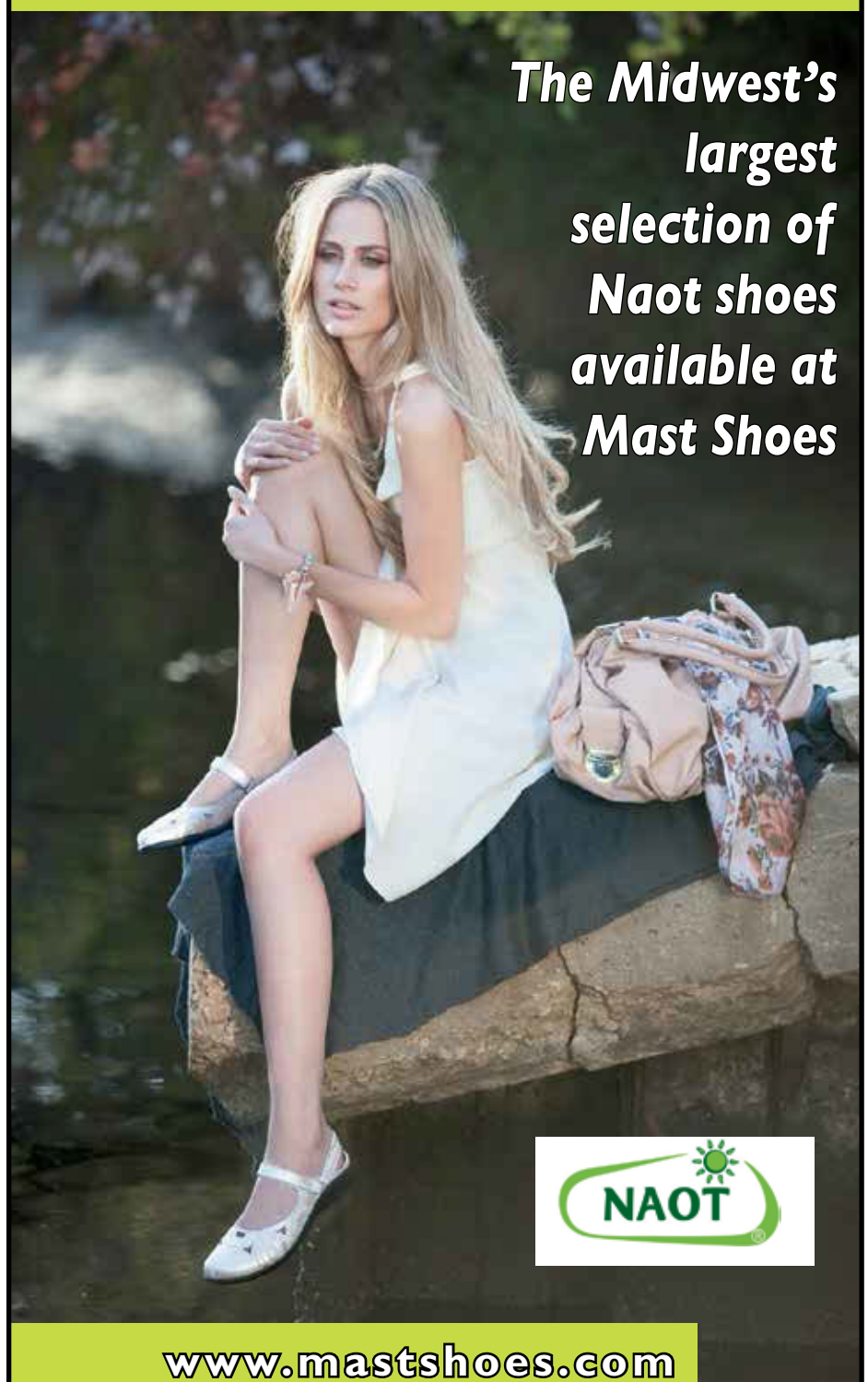
"The establishment of Israel-Vatican relations in 1993 was heavily tied to the Oslo Accords and the expectation of a resolution to the Israeli-Palestinian issue," Langer told JNS.org.

Benedict XVI largely continued his predecessor's outreach to both the Jewish community and the state of Israel. He also became the first pontiff to declare a sweeping exoneration of the Jewish people for the death of Jesus Christ. In his book Jesus of Nazareth-Part

continued on page 22

MAST SHOES

Your feet are in good hands



www.mastshoes.com
734-662-8118

Monday-Wednesday: 10-6
Thursday-Friday: 10-7
Saturday: 10-6
Sunday: Closed

Mast Shoes | 2517 Jackson Ave
Westgate Shopping Center | Ann Arbor, Mi 48103

Planning to Travel Abroad?

Midwest Travelers' Health Service

Comprehensive preventive health care, including counseling and vaccinations, for International travelers

Call (734) 528-9080 or visit
http://healthytravelservice.com for more information

TOBI HOLLANDER
PHOTOGRAPHY

Transform a moment of your life into a work of art

Make an appointment today!
www.tobihollanderphotography.com
tobihollander@yahoo.com
734-757-3591

Pregnancy & Newborn Artwork ✻ Family Portraiture ✻ Senior Portraits ✻ Events
Studio located in Ann Arbor

Recognized. Respected. Recommended!

Congratulations, Michal - East Office Sales Leader
Celebrating another great year with Reinhart!

Michal's absolute commitment to her clients comes naturally. Her work ethic, accessibility and upfront honesty has resulted in 17.8 million in 2012 sales and 29 years of success in residential real estate. She is available and responsive to your needs promptly, with detailed information, options and advice, always with your best interests in mind. Whether it is buying a home long distance, competing for that perfect new home in your favorite neighborhood, working through multiple offers, or facing a marketing challenge, Michal is trusted to get the job done for buyers and sellers because she has proven over and over that she will succeed. It is no wonder that her client base has been built by word of mouth, one satisfied client at a time. Consistently ranked among the top ten real estate agents in Ann Arbor, she is a Certified Residential Specialist whose patience, good humor and resourcefulness will make all the difference for you when you make a move!

Michal Porath
734-395-0650
ThinkMichal.com
mporath@comcast.net

Reinhart
Charles Reinhart Company Realtors
Office: 734-971-6070

Canadian-born Orthodox Jew Nick Muzin helps boost GOP Sen. Tim Scott to prominence

By Ron Kampeas

WASHINGTON (JTA)—On a Saturday night following Shabbat, Nick Muzin arrayed on his dining room table what would turn out to be the winning strategy to elect the first black Republican to Congress from South Carolina in more than a century. The next night at the same table in his Charleston, S.C., home, Muzin hosted his weekly Talmud class.

Associates say the duality typifies Muzin, the 37-year-old Orthodox Jewish dynamo now leading the effort by House Republicans to expand the party's appeal following Mitt Romney's loss to President Obama last November.

The ascension of Tim Scott from the South Carolina statehouse to the U.S. House of Representatives—and last December to the U.S. Senate—is relatively well known. First elected to the House in 2010 as a leader of the Tea Party, Scott won reelection last November before being tapped just a few weeks later by Governor Nikki Haley to fill the seat vacated by retiring Sen. Jim DeMint. Scott's quick ascendance, the rarity of his being a black Republican and his Tea Party stature has earned him national attention.

Less well known is the role of Muzin, the Montreal-born doctor, lawyer and Jewish scholar who has been instrumental in paving Scott's way. Muzin, who is a naturalized American, managed Scott's 2010 campaign and from 2009 until December was his chief of staff. Though Muzin now is director of strategy and coalitions for the House Republican Conference, he also heads Scott's fundraising political action committee.

The close alliance—and friendship—between a black Tea Party Republican from the South and an Orthodox Jewish doctor-lawyer from Canada is a rarity in politics, and upends perceptions about how blacks and Jews interact, Muzin and Scott say.

Scott, 47, is the first to credit Muzin for his success. Without Muzin's entreaties that Saturday night in January 2010, Scott may not have run for the Charleston-area House seat that opened with the retirement of Rep. Henry Brown. "Initially, I was fairly reluctant; I did not have my sights set on Washington," Scott told JTA in an interview. "He was crucial in helping me to get to that conclusion."

Scott instead had his eye on the state's lieutenant governorship, which is what first drew the men together in 2009. The lieutenant governor oversees the state's Office of Aging, and Muzin, a lawyer with an medical degree from Yeshiva University's Albert Einstein College of Medicine, was interested in health policy. So Muzin sought out Scott, and the two bonded over policy—and curiosity about each other's beliefs.

"He'd be studying Bible all the time in his office and we would talk regularly about what I was learning in Daf Yomi every day," Muzin said of Scott. Daf Yomi is the page-a-day Talmud study program. "He had a real appreciation for Jewish people and for religious people."

The appreciation became evident early in the campaign when Scott told Muzin he wanted to release a statement on the May 2010 clash between Israeli commandos and a Gaza-bound flotilla that left nine Turkish nationals dead. "I want to go on record saying that Israel was within its rights in international and maritime law to intercept the flotilla since Hamas, a terrorist organization in control of Gaza, has sworn to annihilate the Jewish people and regularly transfers weapons into Gaza," said Scott, at the time a House candidate in a state where the Jewish vote barely registers.

The notion of an African-American Republican from the South making Israel a focus, as Scott has throughout his congressional career, has even become a target of writers at "Saturday Night Live." In a skit over the weekend that didn't make the final cut for the show, cast member Kenan Thompson plays Scott grilling defense secretary nominee Chuck Hagel on his fealty to Israel. "As an African-American Republican from South Carolina, love of Israel is in my blood," Thompson said to audience titters.

In Muzin's case, his political trajectory baffles even some of his friends. In 2000 he rallied for the Gore-Lieberman ticket, but in 2004 he told the Yale Daily News that encounters with liberals at Yale had driven him rightward.

"I find that the student body here is ultra-liberal and extremely intolerant," Muzin, then vice president of Yale's conservative Federalist Society, told the campus paper.

Muzin joined George W. Bush's 2004 reelection campaign as a counsel for the Republican National Committee and served as a medical adviser for the 2008 presidential campaign of Sen. John McCain (R-Ariz.).

In 2006, while working in Washington as an attorney defending physicians and pharmaceutical companies, Muzin began seeing the scion of a prominent Charleston family, Andrea Zucker. Within months, after a surprise proposal in Jerusalem during a trip to Israel, the two were married. "People thought we were crazy," Zucker told Charleston Weddings magazine.

Zucker's father, Jerry, was a Forbes 400 billionaire who owned, among other properties, the Canadian retail giant Hudson's Bay Company. The Muzins moved to Charleston to help out with the family business. "My wife bought me a tourist's guide to the South," Muzin said. "She said, 'See this as an extended adventure.' I kind of embraced it: I bought a truck, a King Ranch F-150" – a Ford. "I got into boating, I started training to compete in triathlons."

The truck surprised friends. "I didn't need it for any reason whatsoever," Muzin said, laughing. He practiced medicine a day a week at a free clinic and started hosting weekly Talmud classes.

In 2010, with Obama's health-care reform about to pass, Muzin again turned to medical policy. He sensed that Scott, the success-story son of a single mother, would be an effective spokesman against Obamacare.

"He came over to my house on motzei Shabbos and I laid out a memo and I said, 'If you decide to run, these are the issues,' " Muzin recalled of that Saturday night. Scott was won over and Muzin was soon running his campaign. Scott quickly won the endorsement of DeMint and Rep. Eric Cantor, (R-Va.), who was set then to become House majority leader. Scott won the fundraising battle with his most serious challenger, Paul Thurmond, son of the late Sen. Strom Thurmond (R-S.C.), and the primary race before trouncing his Democratic challenger in the general election.

Muzin became Scott's chief of staff and moved back to Washington, family in tow. He now has three children. He has sold the Ford truck.

Since December, Muzin has been leading the Republicans' outreach to groups that rejected the party in the last election, noting "Hispanic voters, young and libertarian voters, women, Asians, African-Americans." Republicans are debating whether the party's messaging or more fundamental policy changes are needed on such matters as entitlement spending, immigration and gay marriage. Muzin is focused more on the message.

"Our job in the Republican Conference is to tell people to stop talking about rape," Muzin quips, referring to candidates in last November's election who advocated against abortion even in cases of rape and incest. "We have to figure out who our best communicators are and get them on TV instead of people we don't want to represent us."

If anyone can pull this off, it's Muzin, says Noah Silverman, the congressional affairs director of the Republican Jewish Coalition.

"He's someone who has a natural ability to think in terms of questions that might be on the minds of non-traditional Republican constituencies," Silverman said.

Political rivals credit Muzin with a smooth, soft pitch. "We don't agree on policy at all, but he's a mensch," says Tom Kahn, the top Democratic staffer on the House Budget Committee. "He is able to hold strong views and to disagree strongly, but to do it in a very agreeable way."

Rabbi Levi Shemtov, the director of American Friends of Lubavitch who has known Muzin since his Washington days, says his biography is an example for community outreach. "It's pretty obvious that Nick could have done practically anything he wanted in terms of his education opportunity and background," Shemtov said.

Stuart Feldman, a family friend who was part of the Charleston Talmud class and became a Muzin confidant, says that's the key to Muzin's leadership. "He never makes anyone feel slighted," Feldman said. ■

Pope Benedict, continued from page 20

II, Benedict forcefully explained both biblically and theologically why there is no basis in Scripture for blaming Jews for Jesus's crucifixion and death, the Associated Press reported.

Benedict XVI's tenure also included a celebrated 2009 trip to Israel where, like John Paul II, he visited the Yad Vashem Holocaust Museum and the Western Wall.

"During his period (as Pope) there were the best relations ever between the church and the chief rabbinate, and we hope that this trend will continue," Ashekenazi Chief Rabbi of Israel Yona Metzger conveyed through his spokesman after Benedict XVI's resignation announcement, Reuters reported.

"I think he deserves a lot of credit for advancing inter-religious links the world over between Judaism, Christianity and Islam," Metzger said.

More recently, Israel and the Vatican finalized a historic agreement that formalized relations between the two nations. It included agreements on the status of the Catholic Church in Israel, sovereignty over Catholic sites, taxation and expropriation. Most significantly, the agreement also included an official seat for the Pope in the room where Jesus's Last Supper is believed to have been held, resolving a large point of contention between Israel and the Vatican.

"I think we will look back on Pope Benedict XVI's pontificate as very significant in consolidating the amazing achievements in Catholic-Jewish relations," Rabbi David Rosen, the director of the American Jewish Committee's Department of Interreligious Affairs, told Vatican Radio.

Yet, despite all the progress between Israel and the Vatican, some remain skeptical of the Vatican's Israel policies, especially in light of its support for Palestinian statehood at the UN last November.

"The Vatican policy under the last two Popes, John Paul II and Benedict XVI, has been very simple: theological dialogue with the Jews and political sovereignty for the Palestinian Arabs. Both popes visited Auschwitz and the synagogues, they both left a paper in the Wailing Wall, all important events, but they have also been pioneers in the Palestinian project, which is essentially a Trojan horse to dismantle the Jewish State," Giulio Meotti, a Italian journalist and author of The New Shoah, told JNS.org.

While she was more optimistic than Meotti about Israel-Vatican relations, Langer explained to JNS.org why the Vatican is concerned with Palestinian issues.

"There is a strong tendency within Christian theology to be concerned with the underdog and with people who are suffering. Currently, there is a perception within the Church that Israel is a mighty country and that the Palestinians are suffering," she said.

"There are also a number of Palestinians who are Catholic as well," Dr. Langer added.

As of 2009, there were an estimated 44,000 Israeli-Arabs who are Catholic and 17,000 Palestinian Catholics remaining in the West Bank, according to Reuters. While those numbers are relatively small, a large number of Palestinian Catholics have been disproportionately represented within the Palestinian national movement and have played a significant role in shaping the Church's attitude towards Israel. One of their most important spokesmen is the Latin Patriarch of Jerusalem, Fouad Twal.

Twal generated controversy during last year's Christmas celebrations when he declared, "Christmas is also a celebration of . . . the birth of the state of Palestine," Israel National News reported. Twal's remarks came amid the November 2012 UN General Assembly resolution upgrading the Palestinians' status.

The next Pope will be faced with a decision on whether or not to continue the theological and diplomatic progress his two predecessors made with Israel and the Middle East. Work remains on developing a deeper understanding of Zionism in the Catholic Church. While the Church has come a long way from its first encounter with Zionism in 1904, including the repudiation of its teaching on deicide, reconciling Zionism within Church doctrine remains an outstanding issue for the next Pope.

"There still is not an easy way for Catholics to understand the reason why the Jewish people are connected to the land of Israel [Zionism]. This is a topic of dialogue right now between Jewish and Catholic leaders, but it is still preliminary," Langer told JNS.org. ■

Anne-Sophie Mutter, violin
Lambert Orkis, piano
Thursday, March 14, 7:30 pm
Hill Auditorium

With unparalleled distinction in the world of classical music, Anne-Sophie Mutter returns to UMS for her sixth appearance since her 1989 UMS May Festival debut with the Leipzig Gewandhaus Orchestra. With an international career that began at age 13, when Herbert von Karajan invited her to perform with the Berlin Philharmonic, she also devotes time to numerous charity projects and supports the development of young, exceptionally talented musicians. Accompanied by her longtime recital partner, Lambert Orkis, she offers a performance that gives proof to her reputation as one of the very best violin virtuosos in the world.

Mozart	Sonata in G Major for Violin and Piano, K. 379 (1781)
Schubert	Fantasy in C Major, D. 934 (1827)
Lutosławski	Partita (1984)
Saint-Saëns	Sonata No. 1 in a minor, Op. 75 (1885)

Sponsored by SESI SesiMotors.com Media Partners **WGTE 91.3 FM** and **WRCJ 90.9 FM**

Yo-Yo Ma and The Silk Road Ensemble
Saturday, March 16, 8 pm
Hill Auditorium

"Yo-Yo Ma is part modern Marco Polo, an explorer of cultures far beyond his own; part musical missionary, eager to share ideas and make vital connections between peoples." *(The Chicago Tribune)*

Founded by Yo-Yo Ma in 1998, the Silk Road Project is about "seeing the world's multiple perspectives, stirring the imagination, getting people to dream." The collective is drawn from internationally renowned musicians who share traditions from various cultures and develop and perform new music and multimedia pieces, exploring and expanding contemporary music crossroads.

At this concert, Yo-Yo Ma and the Silk Road Project will be recognized as recipients of the 2013 UMS Distinguished Artists Award, presented as part of the Ford Honors Program.

The Ford Honors Program recognizes the longtime and generous support of UMS's education and community engagement programs by
Ford Motor Company Fund and Community Services

The DTE Energy Foundation Educator and School of the Year Awards are made possible by **DTE Energy Foundation**

Virtuoso Sponsors **Bank of Ann Arbor; Miller, Canfield, Paddock and Stone, P.L.C.; MOSAIC FOUNDATION (of R. & P. Heydon);** and **University of Michigan Health System**
Media Partners **WDET 101.9 FM, WEMU 89.1 FM,** and **Ann Arbor's 107one**

Artemis Quartet
Wednesday, March 13, 7:30 pm
Rackham Auditorium

The Berlin-based Artemis Quartet was founded in 1989. While a couple of big awards and prizes signaled their success early on, they elected to immerse themselves in further study with the Alban Berg Quartet rather than pitching into the tempting fast track of career success. They turned professional in 1994 and have since drawn attention for their performances, which overflow with fullness of sound and unparalleled drama. Now in residence at Konzerthaus Vienna with a regular concert series at the Berlin Philharmonie, the Artemis Quartet makes its UMS debut with an interesting program that pairs Bach preludes and fugues with Piazzolla tangos that were originally written for a stage play. The program is bookended by two Mendelssohn quartets.

Mendelssohn	Quartet in D Major, Op. 44, No. 1
J. S. Bach	"Contrapunctus I" from *The Art of Fugue*, BWV 1080
Astor Piazzolla	Tango del Angel
Bach	"Prelude in e minor" from *The Well-Tempered Clavier I*, BWV 855
Piazzolla	Muerte del Angel I
Bach	"Prelude in A Major" from *The Well-Tempered Clavier I*, BWV 862
Piazzolla	Milonga del Angel
Bach	"Fugue in f minor" from *The Well-Tempered Clavier I*, BWV 857
Piazzolla	Muerte del Angel II
Bach	"Prelude in c minor" from *The Well-Tempered Clavier I*, BWV 847
Mendelssohn	Quartet in f minor, Op. 80

Presented with support from **William R. Kinney Endowment Fund**
Media Partner **WGTE 91.3 FM**

Hamid Al-Saadi and Amir ElSaffar's *Two Rivers*
Saturday, March 23, 8 pm
Hill Auditorium

When Iraqi heritage meets American Jazz you get something "hypnotic and utterly unique." (*Time Out Chicago*)

Hamid Al-Saadi is a master of the centuries-old tradition of Iraqi maqam, a system of melodic modes in traditional Arabic instrumental and vocal music.

Amir ElSaffar, an Iraqi-American trumpeter, santur player, vocalist, and composer, has distinguished himself with a mastery of disparate musical styles and a singular approach to combining aspects of Middle Eastern music with American jazz, extending the boundaries of each tradition.

Supported by **Mohamad Issa and the Issa Foundation**
Funded in part by **Community Foundation for Southeast Michigan**

ums
BE PRESENT

VIEW THE ENTIRE SEASON, PURCHASE TICKETS, AND MORE
UMS.ORG 734.764.2538
UNIVERSITY OF MICHIGAN | ANN ARBOR

Ann Arbor State Bank

The Personal Bank

Meet Your Personal Mortgage Professionals

Jeremy Shaffer
734.418.0583

Kimberly Pearsall
734.418.0582

Nicole Mourning
517.315.4670

Jason Robinson
734.274.5782

Sean Breeden
734.418.0588

Dave Graff
734.274.6346

Craig Orndorf
734.272.4087

Caring service, advice and experience, here and now at Ann Arbor State Bank.

EQUAL HOUSING LENDER

a2sb.com | 122 South Main

FDIC

Why did Mrs. Horowitz get hearing aids?

"I just couldn't hear people at meetings. I wasn't able to take an active part or contribute."

We can help you stay active. And improve your life.

Lisa Saulles

A hearing evaluation by my staff of expert Audiologists can find and help overcome any problem.

Please call **(734) 429-1520** or **(800) 851-6672** to schedule a hearing evaluation. I'm confident we can help, just as we've helped countless others thoughout Washtenaw County.

M·O·S·A Hearing Aid Centers
& Audiology Services
420 W. Russell St., Suite 101, Saline, MI
www.mosaaudiology.com

VISA MasterCard

Save $250

Present this ad for $250 off a set of premium digital hearing aids.

MOSA Hearing Aid Centers

Expires December 31, 2013 • ref. code WJN

65

The Jewish Federation of Greater Ann Arbor Presents

CELEBRATE ISRAEL

Noa

65th Birthday Concert

The Israeli Song Book

Featuring Gil Dor, Gadi Seri & the Yoed Nir String Quartet

Opening Act: U-M Hillel a capella group Kol Ha'Kavod

Wednesday, April 17, 2013 • 7:30pm

6:30pm Festivities Commence • 7:00pm Concert Doors Open

Michigan Theater • 603 East Liberty • Ann Arbor, MI

Yom Hazikaron Tekes
(Israel Remembrance Day Ceremony)
Sunday, April 14, 7:00pm
Beth Israel Congregation

Reserved Section: $65
General Admission Adult: $36, Child/Student: $12
To purchase tickets or become a sponsor visit
www.jewishannarbor.org/celebrateisrael
or call 734-677-0100.

In a Uruguayan beach town, Jews are finding security and sandy beaches

By Diego Melamed

PUNTA DEL ESTE, Uruguay (JTA)—Known across South America as a beach oasis for the elite, and more recently as the site of Donald Trump's first residential development on the continent, Punta del Este has long seduced visitors with its beaches and luxury accommodations.

But in recent years, the town also has emerged as a premier Jewish destination during the South American summer months, from January to March. Hundreds attend Shabbat services at the city's Beit Meir Temple. Punta del Este has a Jewish film festival, a sumptuous mansion offering low-cost accommodations to Israeli backpackers and Sabbath elevators in luxury high-rises. Uruguay's first kosher pizza restaurant opened here in January. And alongside promotional banners flown daily by airplanes above the beach is one sponsored by the local Chabad rabbi displaying the time for lighting Sabbath candles.

"We love coming and meeting old and new Jewish friends, and we also love the beaches," said Roberta Iavelberg of Sao Paulo, an employee of the Jewish Confederation of Brazil, or CONIB, the community's main umbrella group.

Situated on Uruguay's southern coast about two hours east of the capital Montevideo, the city has long drawn visitors for its pleasant weather and sandy white beaches. But for Latin American Jews, many of whom live with constant concerns about personal security, the city's tranquility and safety are key parts of the city's appeal.

According to the Global Peace Index 2012, which measures a country's relative peacefulness, Uruguay ranks higher than Brazil and Argentina, home to the region's largest Jewish community. With only one road into Punta del Este, it's somewhat easier to control crime.

"Not in all cities of the region can [Jews] have a life as quiet as here," said Monica Barrios Hernandez, coordinator of the tourism department. "There is a lot of peace, security. And the Orthodox Jews can dress in their customs both on the beach and to the temple, and nobody ever bothers them here."

The Jewish presence in Punta del Este has grown dramatically in recent years, but it can be traced to Argentinian businessman Mauricio Litman, who created the Cantegrill Country Club here in 1950, followed a year later by the launch of the Punta del Este International Film Festival, which raised the city's profile abroad. In 1959, Israeli Foreign Minister Golda Meir hosted a meeting in Punta del Este for Israeli ambassadors throughout Latin America.

In the 1960s, Jewish developers and architects began to build here. Weiss-Sztryk-Weiss, a Jewish construction firm, started in the 1970s. The Atijas family, also Jewish, split from Weiss and started its own firm. Both companies had a huge influence on the city's development. In the 1980s and '90s, middle-class Argentinians began vacationing here.

"The city is a profitable investment and many people from the Jewish community throughout the region who have great abilities to analyze different investment scenarios have opted for this city," said Nestor Sztryk, the director of Weiss-Sztryk-Weiss, which is developing eight residential buildings in the city. "It is also a place that offers quality of life, quietness and freedom with which those in Argentina or Brazil who live with insecurity can enjoy here, without fear for their children and belongings."

Punta del Este, which has a year-round population of just over 9,000, has four synagogues. Estimates of the Jewish influx during the summer range from 25,000 to 50,000 in a country with a population of 3.3 million, including approximately 17,000 Jews.

As the summer season began in early January, so did the cultural offerings targeting Jewish visitors. Despite the allure of a beautiful, sunny day, more than 650 chose to attend a discussion at the Conrad Hotel about challenges facing Israel. And a book launch for Sergio Bergman, the first rabbi to be elected to public office in Argentina, attracted 900 participants interested in his writings about kabbalah, or Jewish mysticism.

The Israel Philharmonic Orchestra performed on Jan. 18, and Israeli universities and philanthropies routinely organize events here. In February, the 10th annual Jewish Film Festival will open with support from Jewish groups from Argentina, Brazil and Chile, as well as the Uruguayan government.

"Jews always looked for liberty and here we have this," said Wilson Tobal, 78, who owns high-end furniture stores here and in Buenos Aires. "More than that, high-class Jews from Brazil and Argentina have more security here, so they can relax, enjoy time with their kids on the streets without fear and celebrate their Judaism at local temples.

"In both Argentina and Brazil there are guards at the temples. Here we celebrate Shabbat ceremonies with open gates and nothing has ever happened."

The first Chabad emissary arrived in Punta del Este in 1985. The Chasidic outreach group converted a mansion into a hostel, Yaacob House, where Israeli backpackers and local Jews can find accommodations for just $20 per night in a neighborhood where houses typically cost around $2 million.

"We also offer Shabbat services and meals for young people who spend their summer in villages in Punta del Diablo and Jose Ignacio," said Rabbi Elieser Shemtov, referring to two beach towns further up the coast. "Tourism in Uruguay is expanding eastward and so is Chabad."

With Argentina's financial crisis of the late 1990s, many middle-class Jews left for Europe and the United States. Some, however, came here, for more economic and physical security.

One was Yael Cohen, who emigrated with her husband after they were kidnapped and assaulted by thieves. She sold her pharmacy in Buenos Aires and bought another in Punta del Este, where she now resides.

"We saw crimes on TV, and when it happened to us we decided to look for a more quiet life," Cohen told JTA. "Here we are calm and happy."

Last year, architect Daniel Weiss became the first president of Cantergril, the country club started by Litman, when he was elected to a two-year term. In late January, in the latest sign of the Jewish imprint here, Argentinian Samuel Liberman announced he was building a $600 million hotel and shopping center—a sum six times as much as the complex being planned by Trump.

The Jewish institutional presence has grown, too, as it has elsewhere in Latin America in recent years. The Comunidad Israelita de Punta del Este, or CIPEMU, was created in 2005 and now counts 800 members. A new school, Nefesh, was launched last year. And a yeshiva is being planned with support from Jewish families from Argentina and Brazil.

"I'm very moved right now," said Johanna Cohen, an Argentinian who was walking to Friday night services recently with her two daughters, "walking on this costal street going to the temple with all these people who share history and values." ■

Documents show Venezuela spying on Jewish community

By Gil Shefler

NEW YORK (JTA)—Espacio Anna Frank says its goal is to promote tolerance by teaching the life story of the teenage diarist murdered by the Nazis. But is there something sinister lurking behind the Venezuelan organization's benevolent facade?

SEBIN, the Venezuelan intelligence service, seems to believe so. According to a dossier attributed to SEBIN, the Caracas-based group is actually part of an Israeli cloak-and-dagger operation aimed at undermining the leftist government of President Hugo Chavez.

"We conclude that [Espacio Anna Frank] operates as a strategic arm of the Israeli intelligence in the country ... operating in the field of subversive socio-political influence through representatives of far-right Zionist groups and economic elites," said the 34-page report.

The document, which includes surveillance photographs of the group's offices and personal details of its board members, goes on to suggest that Espacio Anna Frank poses a security threat and should be kept under surveillance through hidden cameras and listening devices.

The report is part of a massive cache of material obtained by Analises24, an Argentinian media outlet opposed to Chavez, that includes intelligence reports, clandestinely recorded photos and videos and even personal information on Chavez's family. Nicolas Solano, Analises24's editor, told JTA that the website received the material from "a former high-ranking SEBIN source." On Jan. 22, the website published 50 documents from the cache that focus on Venezuelan Jews, Israel and the Middle East. Many more documents will be released soon. "This material is absolutely genuine," Solano told JTA.

Venezuelan officials at the country's embassy in Washington would not comment on the documents, forwarding an inquiry to Caracas, which has not responded. But if the documents are indeed authentic, it would confirm what Venezuelan Jews have long suspected: That their own government considers them to be a fifth column and is spying on them.

"As part of the security apparatus of the regime, many Venezuelans are under surveillance," said Sammy Eppel, a Jewish columnist at the Venezuelan daily El Nacional, a leading opposition newspaper. "The Jewish community is obviously perceived as some sort of threat that warrants those actions."

Paulina Gamus, one of the directors of Espacio Anna Frank and a former member of the Venezuelan parliament, said the allegations against her and her organization were spurious.

"They accuse [Espacio Anna Frank] of belonging to the Mossad and the Israeli secret services only because we are an institution that promotes respect of different religions and cultures and have a Jewish component, although we are all Venezuelans," she wrote in an email.

Venezuelan Jews told JTA they were not surprised that SEBIN, the Bolivarian Intelligence Service, has been spying on them.

State security raided Jewish institutions twice, in 2004 and 2007, and Chavez has accused Israel of financing the "counter-revolution" in Venezuela. In 2009, a Caracas synagogue was ransacked by an angry mob -- including several police officers—following Operation Cast Lead, the 2009 Israeli military campaign in Gaza. Chavez condemned the synagogue attack and several suspects were arrested.

Combined with a failing economy and a surge in violent crime, the hostility from the Chavez government has led to a Jewish exodus to the United States, Israel and other Latin American countries. Fewer than half the 1999 Jewish population of 22,000 remains.

Rabbi Pynchas Brener is among those who relocated. A vocal critic of Chavez, Brener is identified in the SEBIN documents as the Mossad's chief spymaster in Venezuela. One chart places him at the head of an intricate web of informants and cover-up operations that report directly to the Israeli intelligence service and the American and Canadian embassies in Caracas.

"I'm not a Mossad agent—you can write that—and I never was one," Brener told JTA. "Maybe I'll be one in the future."

Born in Poland, Brener was raised in Peru and led a congregation in Caracas for 44 years before retiring to Florida in 2011. He said he was labeled a spymaster because he was among Venezuela's more visible Jews. "Venezuela is the most tolerant society that I know," Brener said. "There's almost zero anti-Semitism. But the government has been cultivating it."

The leaks come at a potentially pivotal time for Venezuela. Chavez has not been seen in public in months since undergoing an operation related to an unspecified form of cancer. The government vows that the self-proclaimed revolutionary leader will recover and be sworn in for his fourth successive presidential term. But rumors abound that he is terminally ill.

For many members of the Jewish community, the possible departure of Chavez from Venezuelan politics would be a cause for renewed hope. Last month Ronald Lauder, the president of the World Jewish Congress, met in Caracas with Nicolas Maduro, the vice president and temporary fill-in for Chavez. The meeting, which included several Latin American Jewish leaders, seemed to hint at a possible rapprochement.

"[Maduro] is not Chavez," Gamus said. "He does not have his charisma or character, and he is not influenced by the anti-Semitic ideologies like those that Chavez had."

But one should be careful not to write off Chavez. Like his hero, Cuban leader Fidel Castro, who has survived countless assassination attempts and suspected ailments, Chavez has regularly proven rumors of his demise to be greatly exaggerated.

On Monday, Venezuelan Defense Minister Diego Molero reported that Chavez was having his "best moment yet" since he underwent surgery. ■

On Another Note

Virtuoso Amit Peled to perform with A²SO

Sandor Slomovits, staff writer

Cellist virtuoso Amit Peled will make his Ann Arbor debut with the Ann Arbor Symphony Orchestra on Friday, March 15, playing Elgar's Cello Concerto in E Minor. Peled was born in Israel but now makes his home in the United States. He has appeared in many of the world's most prestigious concert halls, such as Wigmore Hall in London, Alice Tully Hall and Carnegie Hall in New York City, Salle Gaveau in Paris, National Auditorium in Barcelona, Konzerthaus Berlin and Tel Aviv's Mann Auditorium, and maintains a very full world-wide touring schedule. He also teaches at the famed Peabody Institute of John Hopkins University. (When he was hired there, he was the youngest professor at a top music school.) I spoke with Peled recently by phone while he was in a car (don't worry, he was not driving while we spoke) on his way to the next concert of a mid-western recital tour that took him from North Dakota, to Wisconsin, Iowa and Colorado. After his Ann Arbor concert, he'll be heading to Arizona and California, and at the end of March, he will play a recital at the Kennedy Center in Washington D.C.

A2SO's music director, Arie Lipsky says, "Amit is a fantastic cellist who has a distinct, beautiful dark sound, which will be a perfect match for the Elgar concerto."

WJN: How did you meet Arie Lipsky?

Peled: Arie is Israeli as well, but we never met in Israel. The first time we met was in Ashland, Ohio. He has an orchestra there and he was kind enough to invite me to play the Dvorak Concerto with him. It was great. The Dvorak is the greatest cello concerto we have, and Arie being himself a great cellist, it was really one of the highlights for me to play the Dvorak with him, because he knew every bar, every shift, every hard part, every emotional part, so he really followed me better than anybody else. I really look forward to the Elgar because that will be the same.

WJN: I'm sure you've played the Elgar many times before. Do you remember the first time?

Peled: The first time was with the Haifa Symphony. That was when I was really young, it was a big prize that I won, and the prize was to play the Elgar with the Haifa Symphony. It was really amazing for me. It was a dream come true to play that piece.

WJN: How old were you?

Peled: I think I was 19. Since then, I've played it many times—in Asia, in South America, in Europe, in Israel—and every time it's different, the orchestra, the conductor, It's fun for me, having played it so many times, to change the interpretation according to the conductor and the orchestra that I'm communicating with.

Of course there is that legendary recording of Jacqueline du Pré always in the background. (Jacqueline du Pré was the famous British cellist whose recording of the Elgar Concerto is considered by many to be the definitive one.) One has to, of course, not try to imitate, but to get the…I don't know…the sense of the feeling that she brought to the music, to take that and to try not to imitate her too much.

WJN: She set a pretty high bar.

Peled: Yes. (Laughter.)

WJN: I've read that you are playing Pablo Casals' cello now.

Peled: Yes. I'm coming to Ann Arbor with that very special cello, the cello of Pablo Casal, which I have the honor to use these days. That puts even more pressure on my performance. Not only the comparison to Jacqueline du Pré, but also having that great cello and the sound that everybody knew from Casals—it's an enormous responsibility—but it's fun.

WJN: How long have you been playing that cello?

Peled: Only a few months. I just started this fall.

WJN: Wonderful. Can you say a few words about the Elgar Concerto?

Amit Peled

Peled: The concerto was written just after the First World War. There's a lot of sorrow in it. I think Elgar was shocked by the devastation, the amount of carnage, and what had just happened to the world, what mankind could do to itself. It was a time in England when there were no men left. The women had to go to work in the factories, and this great empire was collapsing. I think it was a big shock for him. There's a sense of sorrow and sadness and also, I think, in the last movement, a sense of saying goodbye to the great British Empire, glorifying it, and also realizing that it's over. The last page of the last movement is basically shutting off the light of that great empire, by Elgar.

That's what one has to deal with. It's very difficult to play, not being in England. I remember once playing it for Pinchas Zuckerman in a master class, and the first thing he asked me was if I'd ever been in England, in the countryside, and seen the vast lands and greens, and sensed all that history. At that time I hadn't ever been to England, but since then I've been many times and I can really say that it affects the performance. One cannot really know that without being there. So that was a great comment by Zuckerman.

WJN: On a much lighter note, I've read of your interest in basketball. Are you aware that the University of Michigan basketball team is highly ranked this year?

Peled: Yes, I know.

WJN: Will you get a chance to see a game while you're in town?

Peled: No. Not this time. Funny that you mention it, I started doing some outreach concerts involving basketball with my trio. We've met with some basketball teams in Pennsylvania and in North Carolina, and tried to show them what communication is in chamber music, and then we tried to translate that into communication in a basketball game. At the end of the presentations we had a little game. They of course killed us, but it was a lot of fun.

I'm 6' 5" and my music colleagues think I am big, but around these basketball players I'm a midget.

WJN: One final question. Can you dunk? (Laughter)

Peled: I could, but not anymore. (More laughter) I can still shoot well, but I can't jump so much—unfortunately. ■

Sports

Inspired by past Jewish stars, champion skater Max Aaron eyes Sochi Olympics

By Chavie Lieber

NEW YORK (JTA)—With consecutive quadruple jumps at the U.S. Figure Skating Championships, Max Aaron launched himself not only to a gold medal and a national championship. The 20-year-old Arizonan also joined the ranks of Jewish athletes who have made it big

For Aaron, that was even more exciting than executing the perfect salchows last month in Omaha, Neb., which moved him from fourth to first in the standings.

"I grew up looking to all those Jewish athletes for inspiration," Aaron told JTA. "I always thought the list needed to be longer. We needed to have a stronger representation of Jewish athletes, and I'm so happy that I'm part of them now."

Next month, Aaron will represent the United States at the World Figure Skating Championships in Canada. If he and nationals' runner-up Ross Miner combine to finish at least among the top 13, the U.S. will be able to send three skaters to the 2014 Games in Sochi, Russia.

Max Aaron

While the thought of facing some of the world's top figure skaters might seem intimidating, Aaron is confident he'll be prepared. After all, he's been preparing for the competition since he was 3.

"This is a really difficult sport because you're literally using every inch of your body," he said. "I'm a little nervous to see who I'm facing, but we all put our pants and skates on the same way, and I'm focusing on training the hardest I can. And when I get nervous, I'll just pray."

Aaron's training—and perhaps his praying—certainly paid off in Omaha. Bringing some attitude to the ice, he emptied his vault of tricks to songs from "West Side Story," snapping his fingers and making faces to the music. His twirls had the audience and judges roaring, and his final score of 225 points was enough to send three-time U.S. champion Jeremy Abbott to third place.

Aaron, who was raised in a traditionally Conservative Jewish home in Scottsdale, spends numerous hours a day on the ice. As a boy his main passion was hockey; Aaron laced up his figure skates on the weekends. He would go on to join multiple hockey

continued on page 33

The Exception: a thriller that explores relationships between women

Rachel Urist, staff writer

I started the book, *The Exception*, by Christian Jungersen, for my own reading pleasure. It won the Danish version of the Booker Prize, and it was recommended by a Dutch friend. I expected it to be a thriller with no connection to any Jewish experience. I quickly discovered that this novel is a fine candidate for *WJN*'s "Best Reads." Jungerson spins a fine tale of four high-minded and well-educated women, officemates in a space they call their "winter garden." It is a small, crowded office in the Center for Information on Genocide, in Copenhagen. The Center is fictitious, but it is modeled on the very real Danish Center for Research on the Holocaust and Genocide. The Center's mission is to prevent future atrocities, and these women are deeply committed to the cause.

The story is built around a series of email threats sent to one, then another of the Center's employees. A notorious Serbian war criminal, Mirko Zigic, has recently been spotted in Denmark. He was the subject of one of the Center's profiles — written and produced by one of the office researches. She is now terrified that he is after her — and possibly after the entire Center staff.

The fictional Center, like its real-life prototype, is known for its research into government-sanctioned atrocities, and it houses a growing library of investigative material. Jungersen weaves treatises right through his story, and creates a parallel universe of horror: surreal but historically accurate. By introducing these gripping, however gruesome tales of war crimes, Jungersen breaks new ground in the crime novel genre. He ups the ante by attributing several of these treatises to two of the protagonists. Some of the transcripts are exposés of actions of the Holocaust.

Christian Jungersen

The novel's four protagonists are the two researchers, the Center's librarian and administrative assistant. Two of the four women, Iben (the intellectual) and Malene (chic but needy), have been friends for years. A third, Anna-Liese, is made to feel like a pariah. The fourth, Camilla, is self-conscious and secretive, a proverbial outsider. Despite the women's differences, all are deeply committed to their common cause: battling the ignorance, prejudice, conflicts and hatred that breed genocide. Their resolve makes the office situation particularly arresting; they are powerless to defend themselves against their own darker instincts.

Once we start wondering whether Zigic is the real culprit, each of the winter garden's women becomes suspect. Jungersen writes each chapter from the point of view of one or another of the women, eventually including all four. He captures the essence of each of these four women — her strengths, her fears, her weaknesses. He has us empathize with each, in spite of our suspicions.

No violence occurs until late in the novel, and at that time, the event is deemed an accident. While we are busy trying to sleuth out the culprit, Jungersen sets human behavior under a microscope. He examines our aptitude and motivations for a whole gamut of unsavory tendencies, from pettiness to cattiness to vindictiveness to cruelty. These women's investigations into the psychology of killers should make them more aware than most to the human susceptibility to evil. But when they are threatened, they regress. Assaulted by a mixture of fear and jealousy, the women descend into backbiting and one-upmanship. The office becomes a microcosm of society, and these otherwise measured adults, caught off guard, become wary, defensive, and manipulative. They discover that they are capable of more than they imagined.

Knowing that Copenhagen is the seat of the International Tribunal in the Hague makes the story's locale especially poignant. When the women begin invading one another's personal space, when they hack into one another's computers, or break into a colleague's home, the stakes rise dramatically. Jungersen devises cliffhangers with deft sleight-of-hand. Schoolyard bullying rises to new heights. His characters engage in behavior that is nasty, cliquish, petty, and deceptive. They jockey for position, dabbling in subtle and not so subtle power plays and one-upmanship. They are territorial. They are proprietary in their friendships.

The symbolism of the office nickname, the "winter garden" is multidimensional, with many plausible interpretations. I offer none here. The Center's official transcripts — incisive in their record of incidents of torture and genocide, some ongoing — are impressive. They are reminiscent of the dry and clinical style of Primo Levi. Jungersen's psychological acuity penetrates the myriad ways in which these women, willy-nilly, poison their own atmosphere. With this novel, Jungersen has taken Holocaust studies in a new direction. The result is laudable. ■

Lessons today from Sophie Scholl's anti-Nazi resistance

By Jud Newborn

NEW YORK (JTA)—Though Sophie Scholl and the students of the White Rose resistance were executed by the Nazis 70 years ago this month, the example they set of courage in the face of authoritarian repression is as relevant today as it was seven decades ago.

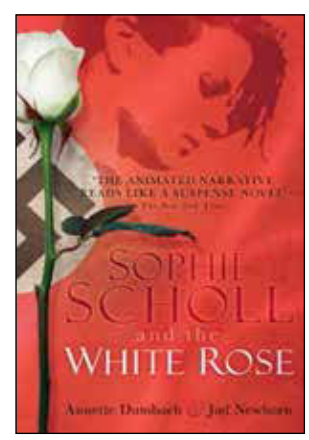
Their crime: Daring to rouse the consciousness of their countrymen in the face of Nazi Germany's destruction of all civil rights and its mass murder of European Jews.

In 1933, when Sophie was 12 and her brother, Hans, was 15, the Scholl siblings rejected their Lutheran upbringing and their parents' Christian humanism and instead embraced Hitler's philosophy of racial superiority, becoming leaders in the Hitler Youth.

But when Hans was arrested and convicted in 1938 for a same-sex relationship he had had three years earlier, when he was 16, the Scholls' admiration for Hitler quickly ended. Gradually they became activists against the Nazi cause. By 1942, the siblings were engaging in daring forms of nonviolent resistance.

In May 1942, they dubbed themselves the White Rose and joined with a handful of friends at the University of Munich to produce what became a staccato burst of six impassioned anti-Nazi leaflets. Reproducing thousands in their secret headquarters over a nine-month period—ages before the push-button efficiency of the Internet—they made dangerous train trips to distribute the leaflets throughout Germany. They mailed them to 16 cities—Stuttgart, Vienna, Frankfurt, Berlin and Hamburg among them—in a bid to mislead the Gestapo into thinking theirs was a broad-based movement and not just a handful of students.

"Since the beginning of the war," they declared in their second leaflet in June 1942, "300,000 Jews have been murdered in the most bestial manner. This is a crime unparalleled in human history—a crime against the dignity of Man. But why do we tell you these things when you already know them? Everyone wants to be exonerated, but you cannot be, because everyone is guilty, guilty, guilty."



In their fourth leaflet, they wrote: "We will not be silent. We are your bad conscience. The White Rose will not leave you in peace!"

On February 18, 1943, Sophie and Hans climbed a high gallery at the University of Munich's vast atrium. From there they scattered hundreds of their sixth leaflet down upon the heads of astonished students below in what was called the only public protest by Germans against Nazism ever to be staged.

Spotted almost immediately, they were arrested by the Gestapo and subjected to grueling interrogation. Sophie, Hans and their comrade Christoph Probst were tried in a show trial in Munich by Hitler's "hanging judge," Roland Freisler. They were condemned to death. Just four days after their arrest, the three were beheaded by guillotine. Hans was 24, Sophie 21.

But their message lived on. Their last leaflet, smuggled out to the West, was dropped by the tons over Germany. Nobel laureate Thomas Mann broadcast back to Germany from American exile, praising the "splendid young people" who "at the time when Germany and Europe were still enveloped in the dark of night, knew and publicly declared" the ugly truth about Nazism in an attempt to bring about the "dawning" of a "new faith in freedom and honor."

Today, the White Rose students are icons in Germany. In a nationwide TV competition to choose the Top 10 most important Germans of all time, German voters chose Sophie and Hans Scholl for fourth place—beating out Goethe, Gutenberg, Bach, Bismarck, Willy Brandt and Albert Einstein.

A German film, *Sophie Scholl: The Final Days*, was nominated for an Academy Award in 2006, the same time that *Sophie Scholl and the White Rose* was published. Its Hebrew edition just appeared in Israel in time for the 70th anniversary of their extraordinary protest and executions.

Despite all this, the story of the White Rose resistance remains barely known by the general public outside Germany.

But heroism like theirs is being replicated in countries around the world. There is Malala Yousafazai, the now-13-year-old Pakistani children's rights activist who was shot in the head by the Taliban last October and now says she's ready to fight on. There are the gays who struggle for equal rights in countries where they are despised and even put to death. There are Chinese dissidents like Liu Xiaobo, who was awarded the Nobel Peace Prize in October 2010 but is languishing in a Chinese prison.

Given the oppression, violence and threats such men and women face—and the costs they often are forced to pay – we who live in democracies owe it to them not to stay silent.

"Somebody had to make a start," Sophie Scholl told Freisler, looking the judge straight in the eye on that fateful day in February 1943.

Seventy years on, we are still that somebody. ■

Jud Newborn is co-author of Sophie Scholl and the White Rose, *just published in Hebrew by Penn Publications. He also served as founding historian at New York's Museum of Jewish Heritage. His website is judnewborn.posterous.com.*

Hiller's Is Proud To Feature Many Fine Foods From Israel

www.hillers.com

Hiller's

FREE!

Osem 5-Lb Box Matzah When You Spend $100 or more on Passover Products at Hiller's
in one shopping visit

5-Lb Box Osem Israeli Matzah $7.99

1-Lb Box $2.99

OSEM

Better Than Bouillon
8-oz jar
Kosher for Passover
$5.49

Season Sardines
Boneless/Skinless In Oil
Kosher for Passover
2/$5

Hollywood Safflower Oil
32-oz bottle
Kosher for Passover
$5.99

Streit's Preserves
12-oz jar Assorted
Kosher for Passover
$3.99

Streit's Egg Matzos
12-oz box
Kosher for Passover
$3.99

Osem Matzah Meal $2.99 Each
or Cake Meal 1-Lb Box
Kosher for Passover

Osem Pound Cake $3.88 Each
8.8-oz Assorted Flavors
Kosher for Passover

Manischewitz Macaroons
10-oz can Assorted
Kosher for Passover
$4.49 Each

Mishpacha Ketchup
24-oz Squeeze
Kosher for Passover
$2.79

Rokeach Fruit Slices
8-oz box
Kosher for Passover
$3.29

Mediterranean Pickles $1.99
Osem 7 to 9-Count Can
Kosher for Passover

Matzah Farfel $3.49
Osem 1-Lb Box
Kosher for Passover

Manischewitz All Whitefish
24-oz Jar
Kosher for Passover
$7.88 Each
Also Whitefish and Pike

Season Whole Chestnuts
5.2-oz bag
Kosher for Passover
2/$3
Roasted & Peeled

Manischewitz Frolic Bears or
Lollycone Chocolates
Kosher for Passover
$3.79 Each

Manischewitz Chicken Broth
10-oz can
Kosher for Passover
3/$5

Manischewitz Matzo Mix
or Matzo & Soup Mix
Kosher for Passover
2/$4
4.5 to 5-oz
Regular or Reduced Sodium

New! Gluten Free Matzos
Manischewitz 10-oz
Kosher for Passover
$4.59
1-lb Matzo or Cake Meal $3.59

Bissli or Bamba Snacks $3.99 Each
Assorted Multi Packs
Kosher for Passover

Osem Matzah $4.49
Chocolate Coated - 7-oz Box
Kosher for Passover

Paskesz Chocolate Chips
10-oz bag Semi-Sweet
Kosher for Passover
$3.69

Joyva 9-oz **Ring Gels**
Chocolate Coated
Kosher for Passover
$4.88 Also Marshmallow

Elite Chocolate Bars
3-oz Milk or Bittersweet
Kosher for Passover
$1.99 Each

We carry a full line of Barton's Chocolates for Passover

Hiller's has a LARGE SELECTION of Kosher turkeys for Passover, also beef and poultry items. Place your orders early for Meal Mart Dinners and FRESH Empire Turkeys.

FROZEN EMPIRE KOSHER TURKEY BREAST

$3.99 Pound

PRICES GOOD THRU MARCH 31, 2013

U.S. 23 & WASHTENAW - ANN ARBOR, MICHIGAN

WE RESERVE THE RIGHT TO LIMIT QUANTITIES, NO SALES TO DEALERS
SHOP EARLY WHILE SUPPLIES LAST, SORRY NO RAINCHECKS

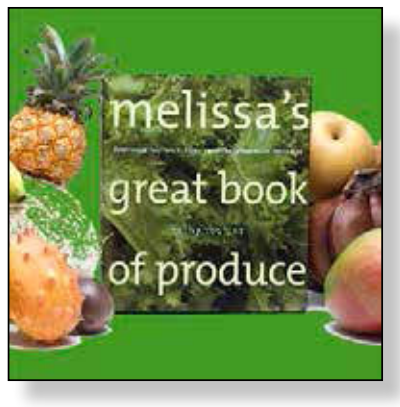
Tradition! Try something new and healthy

Mary Bilyeu, staff writer

Judaism is a religion that is infused with tradition.

Some of these traditions are *halakhic*: the building of a sukkah, for example. Others are a matter of individual practice, are family-related, or are merely evidence of the whims of human nature.

Each Purim, there seems to be an annual debate about hamantaschen. Do you prefer your holiday treats made with a cookie dough or a yeast dough? How many of you maintain that the poppy seed filling is the most time-honored, given Queen Esther's subsistence upon nuts and seeds as she considered her options in King Ashasuerus' court? But then, the prune filling is the only true love for many of you, isn't it, with its Old World flavor? And are the newfangled varieties, like chocolate, really an appropriate updating of a classic? (I certainly hope so, since my *mishloach manot* contained Nutella, toasted coconut, and strawberries 'n' cream hamantaschen!)



Every year, the debate—thus, the tradition—continues.

At Passover, there are also traditions, many of which are beautiful. Special plates are brought out just for the holiday; the charoset recipe that has been served for generations is lovingly prepared; and even new additions to the seder table—such as Miriam's Cup, oranges as a symbol of inclusion and acceptance for gays and lesbians, and now tomatoes as a remembrance of modern slavery—are incorporated.

But there is another, more secular, tradition as well: that of kvetching about matzah and the eight days' worth of gastrointestinal difficulties it brings with it.

Matzah is dense. Matzah is heavy. Matzah is usually made of refined carbohydrates, and therefore doesn't offer the fiber that many leavened breads do.

And this, then, leads to the tradition of complaints about stomach issues, as the matzah lands with a thud and seemingly sets up camp for the duration of the holiday.

In order to help counter some of the effects of all this matzah, let's start a new tradition: eating more beautiful, nutritious, colorful fruits and vegetables, both at our seders and throughout the holiday. And I've got the perfect cookbook to help you with this mission: *Melissa's Great Book of Produce: Everything You Need to Know About Fresh Fruits and Vegetables*, by Cathy Thomas.

Melissa's World Variety Produce "is the country's leading distributor of specialty fruits and vegetables." It was founded in 1984 by Joe and Sharon Hernandez and named in honor of their daughter. The company's cookbook offers a wealth of botanical and nutritional information, storage and preparation instructions, helpful hints, and recipes. Rather than being encyclopedic, the gorgeous photos and user-friendly text lure you into reading about items you may have never heard of or have been leery of, and offer suggestions of new ways to prepare familiar produce.

The exotic fruit varieties Buddha's Hand citron, dragon fruit, rambutan, and yuzu are featured, in addition to vegetables such as cardoni, Armenian cucumber, malanga, salsify, and yu choy sum. And then, not to be neglected, there are also the universal favorites: bananas, carrots, oranges, berries, etc.

Melissa's *Great Book of Produce* provides a number of suggestions that can help you to either substitute for chametz or make a dish so delicious that you'll never miss the forbidden items:

- Slice star fruit and use it as the base for an hors d'oeuvre; the fruit's skin is edible.
- Serve slices of cucumber topped with chopped smoked salmon that has been mixed with minced shallot and fresh parsley.
- Offer radishes in a bowl of ice water as an appetizer, with a variety of exotic salts for dipping (i.e.: pink Himalayan salt, truffle-infused salt, smoked sea salt, etc.). Or roast them, coated with a bit of olive oil and sprinkled with a unique type of salt, for the last 25-30 minutes while roasting a chicken.
- Provide a small bowl of sour cream mixed with vanilla or almond extract and another small bowl of brown sugar, and dip strawberries or other fruits into one and then into the other.
- Top thin slices of pear with caramelized onions and top the dish with blue cheese.

Especially since Passover arrives at the beginning of spring, it's the perfect time to enjoy a wealth of produce and to serve seasonal varieties that are being welcomed back after the dreariness of winter.

In addition to being a remembrance of slavery and a celebration of freedom, Passover is about tradition, about family, about food. Make your seders, and subsequent meals throughout the holiday, extra special with some of the delicious dishes offered in *Melissa's Great Book of Produce*. Don't let the matzah hold you, and your stomach, captive! ■

Roasted Grapes

When it comes to grapes, every element has culinary potential. From the seeds used to make oil to the twisted vines used as fuel to flavor grilled foods, from the leaves used for wrapping savory filling to the alluring fermented juices we call wine. It's impossible to imagine life without grapes.

½ pound grapes, red and/or black seedless
1 tablespoon extra-virgin olive oil
coarse salt

Cut grapes into small clusters. Place on rimmed baking sheet and drizzle with olive oil. Season with salt and roast in middle of pre-heated 500° oven about 15 minutes, or until soft inside and slightly crisp outside. Serve with poultry.

Braised Leeks

Related to both garlic and onions, leeks have a sweeter, subtler flavor than their lily-family cousins. When cooked, they have a luxurious, silky texture.

Place sliced leeks or whole baby leeks in a large skillet, and cover with vegetable broth. Simmer, partially covered, until very tender; drain. Spoon Lemony Vinaigrette on top, and garnish with olives and chopped fresh parsley.

Lemony Vinaigrette: Whisk together 4 tablespoons fresh lemon juice, ½ teaspoon kosher salt, and 3/4 cup extra-virgin olive oil.

Rhubarb Sauce

Spoon over sponge cake or ice cream for dessert. Or use on savory hors d'oeuvres: top matzah crackers with thinly sliced duck or lamb, and add a dollop of sauce.

1 cup water
1 cup sugar
4 cups rhubarb, cut into ½" pieces
1 cup raspberries, optional

In a medium saucepan, combine water and sugar; bring to boil on high heat. Add rhubarb; reduce heat to medium. Simmer, stirring frequently, for 4–6 minutes. Cool. If desired, stir in raspberries.

Makes 4 cups.

For California mountain man, road to God runs through kosher wine

By Chavie Lieber

SANTA CRUZ, Calif. (JTA)—Producing wine atop a tranquil mountain in a remote area of northern California is quite a way to make a living. For Benyamin Cantz, whose one-man operation in the hills of Santa Cruz produces kosher wine from organic grapes, it's also a calling.

"This is my livelihood but I don't quite run it like a full-fledged business," Cantz told JTA in an interview on his vineyard, Four Gates Winery. "It could definitely be run more efficiently, but I don't see the process like that. I just love making wine and the holy concept behind it, and I just want to share it with others."

Four Gates is one of the smallest kosher wineries in the country, producing only 400 cases a year. It's also one of the only ones in the world that grows its own grapes organically.

The vineyard is located deep in the folds of the Santa Cruz Mountains. Just getting up Cantz's driveway is like an amusement park ride, with a newly paved road meandering up and around a labyrinth of thick foliage. The journey ends at a quaint sign greeting visitors in Hebrew. Beyond, sprawling green pastures give to way to breathtaking views of the Pacific Ocean.

Cantz, 65, arrived at this mountaintop 42 years ago for a summer job doing handywork and never left. He had studied calligraphy in college, never intending to become a winemaker. But after becoming religiously observant with the help of a Chabad rabbi he met in town, Cantz says he came to understand the spiritual transformation grapes undergo on their way from the vine to the Shabbat table, and he felt a strong desire to become involved in the process.

"In a non-irrigated vineyard, the water literally comes down from the heaven as rain, and that rain goes through a whole spiritual journey just to give us our wine," Cantz says. "From the sky, down to the earth, into the

grapes, then crushed and bottled for our Friday night tables, it just reminded me of the whole enterprise of living. And I liked the idea of a physical voyage that manifests to find something physical to elevate God through. It's hard to keep this image in my head every day, but it's what keeps me going and its why I do the entire process myself."

In 1991, Cantz planted four acres of vineyards, despite having no formal training. "There was no YouTube to figure these things out," he said. It took Cantz many seasons to figure out the right way to plant and get his wine to taste just right—not to mention backbreaking labor and help from nearby vintners..

Cantz doubles as vineyard manager and winemaker, tending to his vines on four acres of a 60-acre parcel of land that once was managed by Mary Holmes, an art history professor at the nearby University of California, Santa Cruz. Cantz moved to the mountaintop to help Holmes tend the parcel and eventually took over her 50-year lease. He shares the land, which has a horse stable and is filled with 150-year-old redwood trees, with Holmes' son, who lives in Berkeley but drops by occasionally. Cantz never married.

Maintaining a vineyard is strenuous work, especially for someone working alone who doesn't use pesticides and must tend his vines on a slope where tractor use

continued on page 33

March 2013

Friday 1

Rabbi Levy's Lunch and Learn: TBE. Informal Discussion. Attendees are welcome to bring lunch. Noon–1 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Sisterhood Shabbat Service at 7:30 p.m.

First Friday Shabbat: JCS. Once a month gathering to welcome Shabbat with songs, candle lighting, wine and challah. Followed by a short thematic program in which members of the congregation offer their thoughts. Dinner and socializing after the service. Children always welcome. Held in the lounges of the JCC. Dinner is $10 per person or $25 for a family of four. RSVP online at www.jewishculturalsociety.org. 6:30–9 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 2

Torah Study with Rabbi: TBE. 8:50 a.m.

Sixth Grade Shabbat Program: BIC. 9:30 a.m.

Chapel Service: TBE. 10 a.m.

Member Appreciation Day: JCC. Members will enjoy an evening with Havdalah, music, desserts, dancing and spending time with friends and family. Non-members may become members at the event. For information, contact Noreen De Young at noreendeyoung@jccfed.org or phone 971-0990. 7:15 p.m.

Shabbat services: *See listing at end of calendar.*

Sunday 3

Adult Education: JCS. Schmoozing and learning, hosted by Jewish Cultural Society Board of Directors. Adam and Molly Paberzs will lead a follow-up discussion about the Understanding Race Project. For more information, visit www.jewishculturalsociety.org. 10 a.m.–Noon.

Beth Israel Cafe: BIC Women's League. 9:30 a.m.

Blood Drive: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Monday 4

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Trop Class: TBE. Cantor Rose leads class members through the trop (cantillation) for the weekly Torah portion, discussing the implications of the trop on the text. For more information, email Cantor Rose at cantorannie@templebethemeth.org. Noon–1 p.m.

Keshet Ann Arbor Hebrew: BIC. 6 p.m.

Women's Torah Study with Cantor Rose: TBE. For information, contact Cantor Annie Rose at cantorannie@gmail.com. 7–8 p.m.

Basic Judaism: TBE. For information or to register, contact Rabbi Lisa Delson at ldelson@templebethemeth.org. 7–8:30 p.m.

Tuesday 5

Living with Integrity–Navigating Everyday Ethical Dilemmas: Chabad. Are you obliged to keep all commitments? What are the responsibilities of the sandwich generation? Are the ungracious undeserving of our charity? How far should we go to give the benefit of the doubt? Join in on a discussion on personal ethics and the Jewish view on laws that test the limits of our integrity. 9:30 a.m. and 7:30 p.m.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session.11 a.m.; Dairy Lunch Buffet, $3, Noon. Mahjong, sewing and quilting. 1 p.m.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Weekly Musical Meditations: TBE. Cantor Annie and John Goodell, St. Clare's Music Director. 3–4 p.m.

Spirituality Book Club: TBE. Evening book club session focusing on, *That's Funny, You Don't Look Like a Buddhist: On Being a Faithful Jew and Passionate Buddhist,* by Sylvia Boorstein. For information, contact Cantor Annie Rose at cantorannie@gmail.com. 7:30–8:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday*.

Topics in Jewish Law: AAOM. Led by Rabbi Rod Glogower at the Lewis/Bernstein home, 1304 Cambridge. This semester's exploration will focus on the relationship between science and halakah, the commandments of the Torah, in light of rational inquiry and investigation, termed by middle ages rabbis as the relationship between revelation and reason. 8–9:15 p.m.

Wednesday 6

Learner's Service: AARC. Monthly session led by rabbinic intern Aura Ahuvia with interactive discussions on Jewish historical, geographical and political traditions. In this session, participants will continue to construct an interactive timeline representing the individuals and groups that contributed to the siddur. Visit aarecon.org or phone 445-1910 for more information. At the JCC. 10 a.m.–noon.

Lunch and Laugh: BIC. Noon

Hebrew 103: TBE. 6:30–7:30p.m.

Thursday 7

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey. Bring news items of interest for group discussion. 11 a.m. Dairy Lunch Buffet, $3. Noon. Special events and presentations at 1 p.m.

Spirituality Book Club: TBE. Lunchtime book club session focusing on *That's Funny, You Don't Look Like a Buddhist: On Being a Faithful Jew and Passionate Buddhist,* by Sylvia Boorstein. For information, contact Cantor Annie Rose at cantorannie@gmail.com. Noon–1 p.m.

Presentation: JCC Seniors. Birthday celebration for all with March birthdays. Bring family and friends for lunch and birthday cake at 12:30 p.m. Rabbi Goldstein will present on Passover at 1 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 8

Rabbi Levy's Lunch and Learn: TBE. Informal Discussion. Attendees are welcome to bring lunch. Noon–1 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6 p.m. Shalom Dinner at 6:30 p.m. Shabbat Family Service with High School Shir Chadash Friday Night Live at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 9

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Shabbat Services: BIC. Shabbat Limmud at 9 a.m. Kehillat Shabbat for 3rd through 5th Grade at 11 a.m. Mini Minyan for K–2nd Grade at 11:15 a.m. Tot Shabbat at 11:15 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 10

Sixth Grade Bar/Bat Mitzvah Family Services: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Sunday Minyan: BIC. Moves to summer hours. 7:30 p.m.

Adult B'nai Mitzvah Class: TBE. For information, contact Cantor Rose at cantorannie@gmail.com. 7:45–8:45 p.m.

Monday 11

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Trop Class: TBE. Cantor Rose leads class members through the trop (cantillation) for the weekly Torah portion, discussing the implications of the trop on the text. For more information, email Cantor Rose at cantorannie@templebethemeth.org. Noon–1 p.m.

Keshet Ann Arbor Hebrew: BIC. 6 p.m.

Basic Judaism: TBE. For information or to register, contact Rabbi Lisa Delson at ldelson@templebethemeth.org. 7–8:30 p.m.

Tuesday 12

Living with Integrity–Navigating Everyday Ethical Dilemmas: Chabad. Are you obliged to keep all commitments? What are the responsibilities of the sandwich generation? Are the ungracious undeserving of our charity? How far should we go to give the benefit of the doubt? Join in on a discussion on personal ethics and the Jewish view on laws that test the limits of our integrity. 9:30 a.m. and 7:30 p.m.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session.11 a.m.; Dairy Lunch Buffet, $3, Noon. Mahjong, sewing and quilting. 1 p.m.

Weekly Musical Meditations: TBE. Led by Cantor Annie Rose and John Goodell, St. Clare's Music Director. 3–4 p.m.

Hebrew 104: TBE. 6:15 – 7:15 p.m.

Hebrew 101: TBE. 7:15 – 8:15 p.m.

David W. Belin Lecture in Jewish American Affairs: Frankel Center. Twenty-third annual lecture. Jack Kugelmass of the University of Florida will present, "Sifting the Ruins." Forum Hall, U-M Palmer Commons, 100 Washtenaw Avenue. Reception at 6:30 p.m., followed by lecture at 7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday*.

Topics in Jewish Law: Ann Arbor Orthodox Minyan. Led by Rabbi Rod Glogower at the Lewis/Bernstein home, 1304 Cambridge. This semester's exploration will focus on the relationship between science and halakah, the commandments of the Torah, in light of rational inquiry and investigation, termed by middle ages rabbis as the relationship between revelation and reason. 8–9:15 p.m.

Wednesday 13

Lunch and Laugh: BIC. Noon.

Dance-a-Thon and Dinner: BIC BIRS. 4:15 p.m.

Hebrew 103: TBE. 6:30–7:30 p.m.

Men's Torah Study: TBE. Twice monthly evening of learning. Refreshments served. For information, contact Roger Stutesman by phone at 352-1170 or at rogerstutesman8707@comcast.net. 7:30 p.m.

Thursday 14

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey. Bring news items of interest for group discussion. 11 a.m. Dairy Lunch Buffet, $3. Noon. Special events and presentations at 1 p.m.

"Goyishe Golems:" Frankel Center. Presented by Frankel Fellow Maya Barzilai. 202 South Thayer Street, Room 2002. Noon.

Presentation: JCC Seniors. A registered nurse from Care Response will provide free blood pressure checks at 12:30 p.m. Followed by a presentation on Healthy Nutrition by SPICE's own cool, Karen Balmar. 1 p.m.

Theater Workshop: JCC. Featuring Leonora Ivanitsky. This workshop will share the tools professional actors use that can be of personal benefit in everyday life. Improve mental energy, enhance memory and gain analytical skills. Introductory course for all levels. Registration is required by March 11. $15/JCC members; $25/non-members. Snack and beverage provided. RSVP to Karen Freedland at karenfreedland@jccfed.org or phone 971-0990. 6:30–8:30 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 15

Rabbi Levy's Lunch and Learn: TBE. Informal Discussion. Bring lunch. Noon–1 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Shabbat Service with Kol Halev at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 16

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Services: AARC. Interactive community service held at the JCC featuring singing, modern English readings alongside traditional prayers and thought-provoking Torah discussion led by rabbinic intern Aura Ahuvia. For information, contact aura613@gmail.com or visit www.aarecon.org. 10 a.m.–noon.

Learners' service: AARC. Discussion-based format with changing topics, focusing on historical, geographical, and political traditions of different parts of traditional service each month. At the JCC, 10 a.m.–noon.

Shabbat services: *See listing at the end of the calendar.*

Sunday 17

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Family Passover to Go Program: JCC. Interactive program for all ages. Participants will have the opportunity to dress up and make bricks from clay and straw, learn the Passover story, sing songs and make items to take home and use at the Passover table. New JCC executive director Jeff Baden will perform a magic show and DJ and dance leader

Ben Freed will entertain guests. $25/member households; $10/individual members. $30/non-member households; $15/non-members. RSVP to Noreen De Young at noreendeyoung@jccfed.org or phone 971-0990. 1–3 p.m.

Passover Sale: TBE Sisterhood. 3–7:30 p.m.

Songs of Israel Concert: TBE. 4 p.m.

Monday 18

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Trop Class: TBE. Cantor Rose leads class members through the trop (cantillation) for the weekly Torah portion, discussing the implications of the trop on the text. For more information, email Cantor Rose at cantorannie@templebethemeth.org. Noon–1 p.m.

Keshet Ann Arbor Hebrew: BIC. 6 p.m.

Women's Torah Study with Cantor Rose: TBE. For information, contact Cantor Annie Rose at cantorannie@gmail.com. 7–8 p.m.

Basic Judaism: TBE. For information or to register, contact Rabbi Lisa Delson at ldelson@templebethemeth.org. 7–8:30 p.m.

Tuesday 19

Living with Integrity–Navigating Everyday Ethical Dilemmas: Chabad. Are you obliged to keep all commitments? What are the responsibilities of the sandwich generation? Are the ungracious undeserving of our charity? How far should we go to give the benefit of the doubt? Join in on a discussion on personal ethics and the Jewish view on laws that test the limits of our integrity. 9:30 a.m. and 7:30 p.m.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session.11 a.m.; Dairy Lunch Buffet, $3, Noon. Mahjong, sewing and quilting. 1 p.m.

Weekly Musical Meditations: TBE. Led by Cantor Annie Rose and John Goodell, St. Clare's Music Director. 6:15–7:15 p.m.

Hebrew 104: TBE. 6:15–7:15 p.m.

Hebrew 101: TBE. 7:15–8:15 p.m.

Topics in Jewish Law: AAOM. Led by Rabbi Rod Glogower at the Lewis/Bernstein home, 1304 Cambridge. This semester's exploration will focus on the relationship between science and halakah, the commandments of the Torah, in light of rational inquiry and investigation, termed by middle ages rabbis as the relationship between revelation and reason. 8–9:15 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday.*

Wednesday 20

Double Reed Delight Concert: JCC. Featuring Ann Arbor Symphony Orchestra (AASO) members Timo-

QUALITY KOSHER
catering

TRADITION AT ITS FINEST!

This Passover, enjoy home cooking,
without cooking at home!

2013 Passover Carry-Out Menu

Seder Plate - $12.95
Includes the traditional symbolic foods on a seder plate. Ready to use

Baked Salmon – *(3oz. serving)* - $6.95
An appetizer portion as a nice addition to the seder and great for lunch

Gefilte Fish – *(3oz. serving)* - $5.95

Chopped Liver *(1/2 lb)* - $4.95

Chicken Soup - *(rich consumme)* - $9.95
1/2 Gal. Serves 5-8

Matzo Balls *(5)* - $4.95

Quinoa Salad *(32 oz.)* - $12.95

Half Roast Chicken – $10.95
Oven baked to a golden brown

Boneless Stuffed Chicken Breast – $10.95
With a vegetable stuffing

Grilled Chicken Breast – $10.95
Boneless/skinless breast flame grilled with an apricot glaze

English-Cut Roast Beef – *(6oz. serving)* - $12.95

Roast Beef Brisket - *(4oz. serving)* - $14.95

Prime Rib Steak – *(10oz. serving)* – $17.95

Whole Roasted Turkey - *(serves 10 -14)*
$89.95
With gravy, and carved for your convenience

Portabello Mushroom Spinach Soufflé –
Great vegetarian entrée *(serves 3-6)*
$12.95

Matzo Kugel *(serves 12)* – $19.95

Roasted Redskin Potatoes – $8.95 /lb
Seasoned with rosemary and a touch of garlic

Glazed Carrots – $8.95 /lb
A carrot tzimmes with raisins and brown sugar

Broccoli – $8.95 /lb
Steamed, yet still crisp

Roasted Asparagus – $10.95 /lb
Spring harvest, seasoned with olive oil and fresh herbs

Potato Kugel
serves 6 – $8.95
serves 12 – $13.95

Charoses *(1/2 Pint)* - $4.95
Fresh apples, nuts, wine, and cinnamon

WE LOOK FORWARD TO SEEING YOU!

ORDERS MUST BE PLACED BY FRIDAY MARCH 15th 2013

Pick up your order on Monday March 25th 2013
from 10am – 2pm at Congregation Shaarey Zedek (*main entrance*)

like us on facebook for weekly specials and promotions!

To place your Passover order:
Call us: 248.352.7758
Fax us: 248.352.9118

Or place your order online at:
www.QualityKosher.com

Pre-Pay by Credit Card or Mail Checks to:
Quality Kosher Catering
27375 Bell Rd.
Southfield – MI - 48034

Dessert Menu!

Coconut Clusters *(2 Dozen)* – $15.95

Brownies *(1-1/2 Dozen)* – $15.95

Chocolate Chip Cookies *(2 Dozen)* – $15.95

Thumb Print Cookies *(2 Dozen)* Gluten Free - $15.95

Cookie Platter
$39.95
A dozen of each cookie variety with a glazed cashew mix

Fresh Fruit Platter *(serves 20-25)* - $39.95

Seven Layer Cake *(serves 8-10)* Gluten Free
$19.95

Lemon Almond Chiffon *(serves 8-10)* Gluten Free
Fresh lemon curd wrapped in an almond chiffon cake
$19.95

Raspberry Chiffon *(serves 8-10)* Gluten Free
Raspberry jam and buttercream wrapped in a yellow chiffon cake with a coconut garnish
$19.95

Chocolate Oblivion *(serves 16-22)* Gluten Free
A rich chocolate-lovers dessert
$29.95

Mocha Torte *(serves 16-22)*
Made with fresh nuts, real coffee, and chocolate
$39.95

Chocolate Chip Cookie Cake *(serves 16-22)*
5 layers of giant chocolate chip cookies with chocolate mousse
$39.95

Chocolate Plaque
(Your personalized message on chocolate for that special person or occasion)
$9.95

thy Michling on oboe, Eric Varner on bassoon and David Gilliland at the piano. Tickets are $10 and can be purchased at the door or through the AASO. Dessert reception at 1 p.m., followed by concert at 1:30 p.m. For information, contact Karen Freedland at karenfreedland@jccfed.org or phone 971-0990.

Hebrew 103: TBE. 6:30–7:30p.m.

Thursday 21

Passover Boutique: JCC. Unique items for Passover celebrations, such as seder plates, matzoh covers, hagaddot and more. For information, contct Rebekah Gamble at rebekahgamble@jccfed.org or phone 971-0990. 9 a.m.–6 p.m. *Also March 22.*

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey. Bring news items of interest for group discussion. 11 a.m. Dairy Lunch Buffet, $3. Noon. Special events and presentations at 1 p.m.

Intergenerational Passover Program: JCC Early Childhood Center. JCC Early Childhood Center parents. Grandparents, children and members of the JCC's SPICE Older Adults program will gather to celebrate Passover. This fun-filled event includes an entertaining presentation of the Passover story by the ECC children. A traditional Seder meal will follow. RSVP to the JCC by contacting Peretz Hirshbein at peretzhirshbein@jccfed.org or phone 971-0990. 10:30 a.m.

Presentation: JCC Seniors. Homemade dairy lunch at noon, followed at 1 p.m. with a presentation by George Taylor on "The History of Cobblestone Farms." 1 p.m.

Art Exhibit Reception: Frankel Center. Reception for exhibits of work of artists Lynne Avadenka and Eric Bermann. 202 South Thayer Street, Lobby. 6–7:30 p.m.

"Judaism and Human Rights:" BIC. Presented by Rabbi Jill Jacobs. 8 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 22

Passover Boutique: JCC. *See March 21.*

Rabbi Levy's Lunch and Learn: TBE. Informal Discussion. Attendees are welcome to bring lunch. Noon–1 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Birthday and Anniversary Shabbat Service at 7:30 p.m.

Friday Night Lights: BIC. Service at 6 p.m. Dinner at 7 p.m.

Fourth Friday Shabbat Service: AARC. Musical Kabbalat Shabbat services held at the JCC and open to all. Led by rabbinic intern Aura Ahuvia. Services followed by vegetarian potluck dinner. Pizza nosh for children before services from 6 p.m. Childcare provided during services from 6:15–7:30 p.m. Reservations for children preferred, especially for pizza and childcare. Contact Jennifer Cohen at www.aarecon.org/contact-us or phone 445-1910. 6–10 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 23

Torah Study with Rabbi: TBE. 8:50 a.m.

Sixth Grade Morning Program: BIC. 9:30 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 24

Preschool Session: JCS. Join Session #7 to learn about Passover. 10 a.m.–noon.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Monday 25

Shaharit and Siyyum Bechorot: BIC. 7 a.m.

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Trop Class: TBE. Cantor Rose leads class members through the trop (cantillation) for the weekly Torah portion, discussing the implications of the trop on the text. For more information, email Cantor Rose at cantorannie@templebethemeth.org. Noon–1 p.m.

Passover Services and Seder: Chabad. Services followed by traditional Seder with inspiring mystical insights into the Hagaddah plus a full course meal, including fish, meat, soup, side dishes, Shmurah matzoh, wine grape juice and desserts. Reservation required at www.jewmich.com. $36/community members; $18/UM students. Services at 7:30 p.m. Seder at 8 p.m.

Tuesday 26

Passover Services: BIC. Pesach Shaharit. 9:30 a.m.

Passover Morning Services: Chabad. 9:45 a.m.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session.11 a.m.; Dairy Lunch Buffet, $3, Noon. Mahjong, sewing and quilting. 1 p.m.

Weekly Musical Meditations: TBE. Cantor Annie Rose and John Goodell, St. Clare's Music Director. 3–4 p.m.

Second Night Seder: TBE. Let by Rabbi Levy and Rabbi Delson. Open to general community. Feast on favorite Passover foods including salad, chicken, Marbella, quinoa stuffed peppers, potatoes and Passover cookies. Catering by Simply Scrumptious. $20/adult; $15/child. No charge for children under 3 sharing dinner with adult. For information or to reserve, visit www.templebethemeth.org. 6–9 p.m.

Second Night Seder: JCS. A secular seder, written by JCS members, will focus on the human struggle for freedom throughout time. Members will provide a vegetarian potluck dinner. Suggested donation for non-JCS members is $15 per person and $40 for a family of four, although no one will be turned away if unable to pay. Held at the JCC. RSVP and pre-pay through website at www.jewishculturalsociety.org. 6–9 p.m.

Second Night Seder: AARC. Includes potluck meal preceded by an interactive Passover service. Held at the JCC. Bring a dairy-free, nut free Passover appropriate dish to share. Reservations preferred. Phone 445-1910 or email Jennifer Cohen via www.aarecon.org/contact-us. 6–10 p.m.

Passover Services and Seder: Chabad. Services followed by traditional Seder witH inspiring mystical insights into the Hagaddah plus a full course

NEW in your NEIGHBORHOOD

COLE TAYLOR MORTGAGE

As a division of Cole Taylor Bank, Cole Taylor Mortgage offers you a strong banking foundation.

We combine that foundation with flexibility to provide you with the right mortgage loan product for your individual situation.

Contact us today to learn about the many loan products available to help you.

Call (734) 213-1515
Visit the web coletaylormortgage.com
Just stop by 1328 South Main Street, Ann Arbor

ColeTaylorMortgage
A Division of Cole Taylor Bank

meal, including fish, meat, soup, side dishes, Shmurah matzoh, wine grape juice and desserts. Reservation required at www.jewmich.com. $36/community members; $18/UM students. Services at 7:30 p.m. Seder at 8 p.m.

Wednesday 27

Passover Services: BIC. Pesach Shaharit. 9:30 a.m.

Passover Services: BIC. Pesach Mincha. 7:30 p.m.

Men's Torah Study: TBE. Twice monthly evening of learning. Refreshments served. For information, contact Roger Stutesman at rogerstutesman8707@comcast.net. 7:30 p.m.

Thursday 28

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey. Bring news items of interest for group discussion. 11 a.m. Dairy Lunch Buffet, $3. Noon. Special events and presentations at 1 p.m.

Symposium: Frankel Center. "New Directions in Jewish Literary and Cultural Studies. UM Michigan League, Hussey Room. 10 a.m. *Also March 29.*

Presentation: JCC Seniors. Dr. Richard Proctor will speak about "Bacterial Resistance to Antibiotics and Vaccines." 1 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 29

Symposium: Frankel Center. "New Directions in Jewish Literary and Cultural Studies. UM Michigan League, Hussey Room. 10 a.m. *See March 28.*

Rabbi Levy's Lunch and Learn: TBE. Informal Discussion. Attendees are welcome to bring lunch. Noon–1 p.m.

Saturday 30

Torah Study with Rabbi: TBE. 8:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Chapel Service: TBE. 10 a.m.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m., followed by tot dinner. Sukkat Shalom service at 6:30 p.m. for "tot grads," preceded by dinner. Shira at 6:30 p.m. Oneg for Tot and Sukkat Shalom families at 7 p.m. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AARC. Learners' Service held March 16 at the JCC from 10 a.m.–noon. Discussion-based format with changing topics, focusing on historical, geographical, and political traditions of different parts of traditional service each month. Regular morning service generally held on the second or third Saturday each month at the JCC from 10 a.m.–noon. Traditionally-based, with music plus a lengthy Torah discussion. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Phone numbers and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

March 1	6:02 p.m.
March 8	6:11 p.m.
March 15	7:19 p.m.
March 22	7:27 p.m.
March 29	7:35 p.m.

Max Aaron, continued from page 26

leagues, competing in the USA Hockey nationals in 2006 and 2007.

But after suffering a back injury four years ago that nearly ended his career, Aaron realized he couldn't juggle two sports, and he decided to focus on figure skating. He went from placing 13th at the nationals in 2007 to eighth place in the Midwestern sectionals in 2008, to earning high marks in 2011 and 2012, and this year taking the national title.

Aaron is smaller and younger than most of his competitors but still follows the grueling regimen of figure skaters, sometimes spending eight hours a day on the ice and sticking to a strict, protein-heavy diet. The 5-foot-7 Aaron says he was inspired by Aly Raisman, the Jewish gymnast who won a gold medal at last year's Summer Olympics in London and led the U.S. to the team title.

Aaron admits that the hard work can be disheartening some days. "There are definitely times where I wish my schedule was more of an ordinary kid's," Aaron said. "I miss my family in Arizona, and some days, when I'm really exhausted and achy, I wish I was like everyone else my age, going to college and hanging out with friends. But I know my body can only handle this for so many years, and I have to give it my all right now."

Aaron's gift for skating seems to run in the family. His 18-year-old sister, Madeline, is also a professional figure skater and a 2013 U.S. junior bronze medalist. His older sister, Molly, also used to skate competitively.

A few years ago, the Aaron family bought a second home in Colorado, so Max and Madeline could train together at the Broadmoor Skating Club, although the two don't perform together since Madeline is a pairs skater and Max skates solo.

"I wanted to become a figure skater after I saw how well Max skated," Madeline said. "I'm hoping we get to perform one day together, but it'll take a lot of dedication."

Aaron's mother, Mindy, said her children had always wanted to be professional ice skaters. As kids, they tried every activity to see what they liked. Max, she said, was a natural.

"They've put in a lot of hours for this, and while it's not something that I recommend for everyone, my husband and I always try to encourage them to live up to their potential," she said. "Watching the kids from the podium is always a proud moment for me, but we've had some disappointments in the past from scouts. Max is not a very tall boy, and scouts don't usually go for the small ones."

Mindy says her children struggled with a packed schedule, attending public school full time and ice skating in the morning and afternoons, but they were never allowed to ditch Hebrew school, which they attended three times a week.

"You need to be grounded, and we try to understand the value in Jewish traditions and hobbies," she said. "Ice skating was important, but they always take off for the Jewish holidays."

Aaron is enrolled at Pikes Peak Community College in Colorado Springs, where he takes night classes after training for the world championships. He says he wants to become a sports agent once he retires as a figure skater, but hopes he can win as many titles as possible before the time comes. He also has plans for what he'd like to do with his free time after the competition.

"I've wanted to visit Israel for a while now," he said. "I've never been to the land, even though I feel deeply connected to it. I'm also hoping one day my sister and I can perform there together." ■

Cants' Four Gates wine, continued from page 29

is impossible. In the spring and summer, Cantz spends his days planting, sowing, pruning and watering. In the fall and winter, he lives in isolation in a slightly dilapidated yet charming shack made of plywood and cinderblock that he built himself. There he crushes, presses, ferments, barrels, bottles, corks and labels his wine. While Cantz's crop is certified by the California Certified Organic Farmers, his wine doesn't qualify as organic because Cantz uses sulfur dioxide to prevent further aging—a practice European wineries consider organic but Americans do not.

These days Cantz is growing merlot, chardonnay, pinot noir and cabernet grapes. In a good year, he produces 5 to 8 tons, from which he extracts about 1,000 gallons of wine. The product is sold exclusively through his website, fourgateswine.com. Cantz handwrites invoices and treks down the mountain to the post office himself to ship bottles.

Like every agricultural business, there are good seasons and bad, and the past few were horrendous. Last summer, an excruciating heat wave struck California, killing half his crop. The season before, late summer rains caused a fungus which rotted his grapes. But Santa Cruz has been showered with abundant rains this winter, and Cantz is optimistic that this next crop will produce his best wine yet.

"Honestly, it's really not that hard to make wine," he says. "But making good wine means that you need to have all your ducks in a row. And the secret to the best wines is the perfect amount of fermentation."

Cantz will release new lines of pinot noir, petit verdot, syrah, zinfandel, cabernet sauvignon and merlot in the next few weeks, ahead of Passover. He also saves a few bottles of his bestsellers to re-release the following year. This season, he's offering cabernet and cabernet franc from earlier vintages. His wines generally range from $20 to $50 per bottle; his most expensive bottle, the cabernet franc, sells for $60.

Because mountain-grown grapes tend to be sharper in flavor than valley-grown ones, Four Gates wine has a bit of a kick to it. But consumers don't seem to mind. Cantz's wines have sold out every season, even though Cantz doesn't do any advertising. He relies entirely on word of mouth.

Every now and then, Cantz says, he will get an email from a client begging to take over the winery when he retires. But Cantz has a lease on the land until he's 92, and he doesn't plan to stop any time soon.

"I feel so lucky that God has blessed me with the opportunity to do something that I love," Cantz says. "Wine has a whole scientific aesthetic to it, and includes so many elements of life I get to watch. It's vigorous, but it's all worth it." ■

51st
ANN ARBOR FILM FESTIVAL
MARCH 19 – 24 2013

The Longest Running Independent & Experimental Film Festival in North America

TICKETS & PASSES NOW AVAILABLE

AAFILMFEST.ORG

NEARLY 200 INDEPENDENT AND EXPERIMENTAL FILMS INCLUDING:

Ken Burns in attendance w/ *The Central Park Five*

Retrospective of animator Suzan Pitt

50 years of Polish animation

Retrospective of experimental filmmaker Pat O'Neill

LGBTQ Out Night

New Documentaries

Family-Friendly Program

metrotimes · vimeo · HONIGMAN · SUBURBAN · MICHIGAN THEATER · PENNY W. STAMPS SCHOOL OF ART & DESIGN · ART WORKS · michigan council for arts & cultural affairs

Chelsea Flower Shop, LLC

203 E. Liberty St. Phone 662-5616
Ann Arbor, MI 48104
www.chelseaflowersllc.com

Over 60 years of excellent services

Specializing in Bar/Bat Mitzvahs
Family Portraits • Children
Family Celebrations • Digital Imaging
Business Receptions

Susan Ayer Photography

When you have only one chance to capture that special moment

734.546.0426
susan@susanayerphotography.com

The Center for Plastic & Reconstructive Surgery welcomes Medical Aesthetician MYKEN SWAITHES

Devoted to our patients, Dedicated to results.

*"I am thrilled to join the Aesthetic team at the **Center for Plastic & Reconstructive Surgery,** where I will be working collaboratively with skilled cosmetic surgeons to achieve optimal results. I look forward to building trusted relationships with patients to create healthy, beautiful skin."*

Myken brings 10 years of experience to confidently treat skin conditions including acne, pigmentation and aging skin. Her extensive formal medical Aesthetic training and progressive approach makes her a perfect addition to the growing CPRS team.

Please call our office to schedule an appointment with Myken for any of the following services:

- Chemical Peels and Dermaplaning
- DermaSound Ultrasonic Facials
- Laser Hair Reduction
- Photo facials and Pixel Resurfacing
- Microdermabrasion
- Skin Care Consultations

734-712-2323
www.facebook.com/CPRSA2
www.cprs-aa.com

CENTER FOR PLASTIC & RECONSTRUCTIVE SURGERY

Paul Izenberg, MD
David Hing, MD
Richard Beil, MD
Daniel Sherick, MD
Ian Lytle, MD

Members AMERICAN SOCIETY OF PLASTIC SURGEONS

Welcome Myken Swaithes

Vitals

Mazel tov

Dane Dingman on his bar mitzvah, March 2.
Nathan Elyakin on his bar mitzvah, March 9.
Jillian Stairs and Katherine Saalberg, on their b'not mitzvah, March 9.
Sarah Rose Cohen, on her bat mitzvah, March 16.
Terah Blakemore on her bat mitzvah, March 16.
Elijah Maze on his bar mitzvah, March 23.
Rosina Estes and Zoe Milliman, on their b'not mitzvah, March 23.
Arlene Dietz on the birth of her granddaughter.
Jackie Moore on the birth of her granddaughter, Ellie Anne, January 31.
Natalie and Roger Palay on the birth of their grandson, Ari John, January 29.

Condolences

Robert Kahn on the death of his wife, Beatrice, on November 16.
Janet Weiss on the death of her mother, Carol Weiss, January 8.
Lori Taylor on the death of her mother, Marion Walsh, January 15.
James Shayman on the death of his mother, Chernie Shayman, January 7.
Barbara Stark-Nemon on the death of her father, Walter Stark, January 17.
Happy Feigelson on the death of her sister, Judy Goldfein, February 2.
Sheldon Markel on the dearh of his mother, Sylvia Markel and his sister, Audrey Elkiss, January 8.

Advertisers

Amadeus Cafe/Patisserie.....2
Ann Arbor Film Festival 34
Ann Arbor State Bank.....24
Ann Arbor Symphony Orchestra 16
Susan Ayer Photography.....34
Bank of Ann Arbor 4
Bennett Optometry.....35
Camp Gan Israel 5
Center for Plastic and Reconstructive Surgery 34
Chelsea Flower Shop.....34
Cole Taylor Mortgage 32
Dennis Platte Graphic Design 12
Dorfman Funeral Home.....9
Frankel Center.....3
Gold Bond Cleaners 9
Cantor Samuel Greenbaum; mohel 9
Hiller's Market.....28
Jewish Community Center 36
Jewish Cultural Society.....13
Jewish Family Services 6
Jewish Federation.....24
Jewish Studies Program, MSU.....9
Joe Cornell Entertainment 13
Mast Shoes.....21
Mercy's Restaurant.....12
Michal Porath, realtor.....21
Michigan Theater.....35
Midwest Traveler's Health 21
Modern Mechanical.....4
MOSA Audiology.....24
Pam Sjo, realtor 2
People's Food Co-op.....13
Plum Market.....14
Quality Kosher Catering.....31
R.D. Kleinschmidt.....4
Shutter Booth 2
Temple Beth Emeth.....3
Tobi Hollander Photography.....21
United Bank & Trust.....18, 19
University Musical Society.....23
Village Apothecary.....2
Vitosha Guest Haus.....16
Zingerman's.....12

Jewish Film Festival returns to Ann Arbor May 5–9

Karen Freedland, special to the WJN

The 12th annual Jewish Film Festival will return to the Michigan Theater, May 5–9, 2013. The Jewish Community Center of Greater Ann Arbor, in association with the Jewish Community Center of Metro Detroit, will showcase 15 films over five days at this community event. The festival will showcase films from Israel, Canada, Australia, United States and Europe.

The opening night sponsor reception will take place Sunday, May 5 at 6 p.m., followed by the film, *Hava Nagila*, a wonderfully uplifting film that traces the popularity and history of the beloved tune. To become a sponsor of the Jewish Film Festival or for more information, contact Karen Freedland at karenfreedland@jccfed.org or 971-0990.

JCC CAMPS

JUNE 24 - AUGUST 16, 2013

CAMP RAANANA

NO Camp Raanana Fee Increase from 2012!

Why choose Camp Raanana?

- New Camp Raanana Director with 20+ years programming experience
- Beautiful, natural setting at Cedar Lake in Chelsea (bus transportation provided from the JCC)
- Eight 1-week sessions, plus two weeks of Summer Fun Days (June 17-21 and August 19-23)
- Red cross trained certified swim lessons
- Exciting activities including: archery, arts & crafts, boating, climbing wall, dance, drama, nature programming, orienteering, pioneer skill building, sports and games, storytelling and more!

Camp Keshet

Why choose Camp Keshet?

- Located on the grounds of the JCC, making full use of the large playground, gardens and wooded nature area-the perfect canvas for an outdoor day camp.
- Camp Keshet's counselors are the highly experienced and qualified preschool teachers of the JCC ECC.
- Exclusive use of the Tot Pool at Buhr Park for swimming twice a week!
- Special activities every week , including exciting field trips and interesting guests!

The way camp should be!

The premier Jewish Day Camps in Ann Arbor

Questions? For Camp Raanana, contact Michael Sandweiss at michaelsandweiss@jccfed.org.
For Camp Keshet, contact Peretz Hirshbein at peretzhirshbein@jccfed.org.

JEWISH COMMUNITY CENTER OF GREATER ANN ARBOR

(734) 971-0990
www.jccannarbor.org